

DAILY  
READINGS  
AND  
PRAYERS











DAILY  
READINGS AND PRAYERS



# DAILY READINGS AND PRAYERS

A MANUAL FOR FAMILY WORSHIP  
AND PRIVATE READING

COMPILED AND COMPOSED BY A LAYMAN

R. W.

London

JAMES NISBET & CO., LIMITED

22 BERNERS STREET, W.

1911

Printed by BALLANTYNE, HANSON & Co.  
At the Ballantyne Press, Edinburgh

To  
*My Wife*



## PREFACE

THE Readings are arranged according to the Christian year. Those after Trinity Sunday are selected to set forth chronologically the life of our Lord.

The whole are taken from the Revised Version of the Bible by courteous permission of the University Presses, who are not in any way responsible for the correctness of the text as printed.

The short prayers are for use at morning worship for one month, a fifth week being given for use when required. A break is made in each of the prayers where the leader may offer extempore petitions if he so desire. Suitable prayers for the chief Christian Festivals, and special domestic occasions, will be found at the end.





# DAILY READINGS

## First Sunday in Advent.

S. JOHN i. 1-12.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but *came* that he might bear witness of the light. There was the true light, *even the light* which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:

## Monday,

S. JOHN i. 14-18.

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from

the Father), full of grace and truth. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me : for he was before me. For of his fulness we all received, and grace for grace. For the law was given by Moses ; grace and truth came by Jesus Christ. No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

### Tuesday.

S. MATTHEW v. 1-9.

And seeing the multitudes, he went up into the mountain : and when he had sat down, his disciples came unto him : and he opened his mouth and taught them, saying,

Blessed are the poor in spirit : for theirs is the kingdom of heaven.

Blessed are they that mourn : for they shall be comforted.

Blessed are the meek : for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness : for they shall be filled.

Blessed are the merciful : for they shall obtain mercy.

Blessed are the pure in heart : for they shall see God.

Blessed are the peacemakers : for they shall be called sons of God.

### Wednesday.

S. MATTHEW v. 10-16.

Blessed are they that have been persecuted for righteousness' sake : for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward

in heaven : for so persecuted they the prophets which were before you.

Ye are the salt of the earth : but if the salt have lost its savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand ; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

### Thursday.

S. MATTHEW v. 17-20.

Think not that I came to destroy the law or the prophets : I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven : but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

### Friday.

S. MATTHEW v. 43-48.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy : but I say unto you, Love your enemies, and pray for them that persecute you ; that ye may be sons of your Father which is in heaven :

for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

### Saturday.

S. MATTHEW vi. 1-8.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

**Second Sunday in Advent.**

S. MATTHEW vi. 19-24.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal : for where thy treasure is, there will thy heart be also. The lamp of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness ! No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

**Monday.**

S. MATTHEW vi. 25-34.

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment ? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth them. Are not ye of much more value than they ? And which of you by being anxious can add one cubit unto his stature ? And why are ye anxious concerning raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which

to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

### Tuesday.

S. MATTHEW vii. 1-6.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

### Wednesday.

S. MATTHEW vii. 7-12.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that

asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

### Thursday.

S. MATTHEW vii. 13-21.

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.



**Friday.**

S. MATTHEW ix. 9-13.

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll : and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners ? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice : for I came not to call the righteous, but sinners.

**Saturday.**

S. LUKE xv. 1-7.

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.



**Third Sunday in Advent.**

ISAIAH lv. 1-5.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

**Monday.**

1 JOHN ii. 1-6.

My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world. And hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.

## Tuesday.

1 JOHN ii. 7-11 and 15-17.

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

. . . . .

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

## Wednesday.

1 JOHN iii. 13-18.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But

whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth.

### Thursday.

1 JOHN iv. 7-14.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world.

### Friday.

1 JOHN iv. 15-21.

Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world. There is

no fear in love : but perfect love casteth out fear, because fear hath punishment ; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

### Saturday.

1 JOHN v. 1-5.

Whosoever believeth that Jesus is the Christ is begotten of God : and whosoever loveth him that begat loveth him also that is begotten of him. Hereby we know that we love the children of God, when we love God, and do his commandments. For this is the love of God, that we keep his commandments : and his commandments are not grievous. For whatsoever is begotten of God overcometh the world : and this is the victory that hath overcome the world, *even* our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?

### Fourth Sunday in Advent.

ISAIAH xi. 1-9.

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit : and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and his delight shall be in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with righteousness shall

he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

### Monday.

S. JOHN iii. 16-21.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world ; but that the world should be saved through him. He that believeth on him is not judged : he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light ; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

## Tuesday.

JOB xix. 21-27.

Have pity upon me, have pity upon me, O ye my friends ;  
For the hand of God hath touched me.  
Why do ye persecute me as God,  
And are not satisfied with my flesh ?  
Oh that my words were now written !  
Oh that they were inscribed in a book !  
That with an iron pen and lead  
They were graven in the rock for ever !  
But I know that my redeemer liveth,  
And that he shall stand up at the last upon the earth :  
And after my skin hath been thus destroyed,  
Yet from my flesh shall I see God :  
Whom I shall see for myself,  
And mine eyes shall behold, and not another.

## Wednesday.

MALACHI iii. 1-6.

Behold, I send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple ; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the Lord of hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' soap : and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver ; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgement ; and I

will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the Lord of hosts. For I the Lord change not; therefore ye, O sons of Jacob, are not consumed.

### Thursday.

ISAIAH xlii. 1-7.

Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement in truth. He shall not fail nor be discouraged till he have set judgement in the earth; and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house.

### Friday.

ISAIAH ix. 2-7.

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death,



upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy : they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire. For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgement and with righteousness from henceforth even for ever. The zeal of the Lord of hosts shall perform this.

### Saturday.

MICAH v. 2-4.

But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel ; whose goings forth are from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth : then the residue of his brethren shall return unto the children of Israel. And he shall stand, and shall feed *his flock* in the strength of the Lord, in the majesty of the name of the Lord his God : and they shall abide ; for now shall he be great unto the ends of the earth.



## Christmas Day.

PSALM lxxii. 11-14 and 17-19.

Yea, all kings shall fall down before him :  
All nations shall serve him.  
For he shall deliver the needy when he crieth ;  
And the poor, that hath no helper.  
He shall have pity on the poor and needy,  
And the souls of the needy he shall save.  
He shall redeem their soul from oppression and violence ;  
And precious shall their blood be in his sight :

His name shall endure for ever ;  
His name shall be continued as long as the sun :  
And men shall be blessed in him ;  
All nations shall call him happy.  
Blessed be the Lord God, the God of Israel,  
Who only doeth wondrous things :  
And blessed be his glorious name for ever ;  
And let the whole earth be filled with his glory.  
Amen, and Amen.

## December 26th.

PSALM xcvi. 9-13.

O worship the Lord in the beauty of holiness ;  
Tremble before him, all the earth.  
Say among the nations, The Lord reigneth :  
The world also is stablished that it cannot be moved :  
He shall judge the peoples with equity.  
Let the heavens be glad, and let the earth rejoice ;  
Let the sea roar, and the fulness thereof ;  
Let the field exult, and all that is therein ;  
Then shall all the trees of the wood sing for joy ;

Before the Lord, for he cometh ;  
For he cometh to judge the earth :  
He shall judge the world with righteousness,  
And the peoples with his truth.

December 27th.

ISAIAH XXXV. 1-10.

The wilderness and the solitary place shall be glad ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon : they shall see the glory of the Lord, the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not : behold, your God will come *with* vengeance, *with* the recompence of God ; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing : for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water : in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And an high way shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, yea fools, shall not err *therein*. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there ; but the redeemed shall walk *there* : and the ransomed of the Lord shall return, and come with singing unto Zion ; and everlasting joy shall be upon their heads ; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

December 28th.

PSALM cxlv. 1-9.

I will extol thee, my God, O King ;  
And I will bless thy name for ever and ever.  
Every day will I bless thee ;  
And I will praise thy name for ever and ever.  
Great is the Lord, and highly to be praised ;  
And his greatness is unsearchable.  
One generation shall laud thy works to another,  
And shall declare thy mighty acts.  
Of the glorious majesty of thine honour,  
And of thy wondrous works, will I meditate.  
And men shall speak of the might of thy terrible acts ;  
And I will declare thy greatness.  
They shall utter the memory of thy great goodness,  
And shall sing of thy righteousness.  
The Lord is gracious, and full of compassion ;  
Slow to anger, and of great mercy.  
The Lord is good to all ;  
And his tender mercies are over all his works.

December 29th.

MALACHI iv. 1-6.

For, behold the day cometh, it burneth as a furnace ;  
and all the proud, and all that work wickedness, shall be  
stubble : and the day that cometh shall burn them up,  
saith the Lord of hosts, that it shall leave them neither  
root nor branch. But unto you that fear my name shall  
the sun of righteousness arise with healing in his wings ;  
and ye shall go forth, and gambol as calves of the stall.  
And ye shall tread down the wicked ; for they shall be  
ashes under the soles of your feet in the day that I do make,  
saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgements. Behold, I will send you Elijah the prophet before the great and terrible day of the LORD come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

### December 30th.

ISAIAH ii. 2-4.

And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

### December 31st.

1 THESSALONIANS iv. 9-18.

But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to

work with your hands, even as we charged you ; that ye may walk honestly toward them that are without, and may have need of nothing.

But we would not have you ignorant, brethren, concerning them that fall asleep ; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort one another with these words.

### New Year—January 1st.

ISAIAH xii. 1-6.

And in that day thou shalt say, I will give thanks unto thee, O Lord ; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation ; I will trust, and will not be afraid : for the Lord Jehovah is my strength and song ; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord ; for he hath done excellent things : let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion : for great is the Holy One of Israel in the midst of thee.

January 2nd.

MALACHI iii. 7-12.

From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you happy: for ye shall be a delightful-land, saith the Lord of hosts.

January 3rd.

ISAIAH lv. 6-11.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither,

but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater ; so shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

January 4th.

PSALM xxiii.

The Lord is my shepherd ; I shall not want.  
He maketh me to lie down in green pastures :  
He leadeth me beside the still waters.  
He restoreth my soul :  
He guideth me in the paths of righteousness for his name's sake.  
Yea, though I walk through the valley of the shadow of death,  
I will fear no evil ; for thou art with me :  
Thy rod and thy staff, they comfort me.  
Thou preparest a table before me in the presence of mine enemies :  
Thou hast anointed my head with oil ; my cup runneth over.  
Surely goodness and mercy shall follow me all the days of my life :  
And I will dwell in the house of the Lord for ever.

January 5th.

PSALM xxxiv. 1-8.

I will bless the Lord at all times :  
His praise shall continually be in my mouth.  
My soul shall make her boast in the Lord :  
The meek shall hear thereof, and be glad.



O magnify the Lord with me,  
And let us exalt his name together.  
I sought the Lord, and he answered me,  
And delivered me from all my fears.  
They looked unto him, and were lightened :  
And their faces shall never be confounded.  
This poor man cried, and the Lord heard him,  
And saved him out of all his troubles.  
The angel of the Lord encampeth round about them that  
fear him,  
And delivereth them.  
O taste and see that the Lord is good :  
Blessed is the man that trusteth in him.

### Epiphany.

ROMANS ii. 1-11.

Wherefore thou art without excuse, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest dost practise the same things. And we know that the judgement of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God ? Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance ? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God ; who will render to every man according to his works : to them that by patience in well-doing seek for glory and honour and incorruption, eternal life : but unto them that are factious, and obey not the truth, but obey unrighteousness,



*shall be* wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek ; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek : for there is no respect of persons with God.

### Monday.

#### ROMANS v. 1-11.

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ ; through whom also we have had our access by faith into this grace wherein we stand ; and let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations : knowing that tribulation worketh patience ; and patience, probation ; and probation, hope : and hope putteth not to shame ; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die : for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath *of God* through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life ; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

## Tuesday.

ROMANS v. 12-17.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned, so is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, *even* Jesus Christ.

## Wednesday.

ROMANS v. 18-21.

So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly;

that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

### Thursday.

ROMANS vi. 1-11.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection; knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

### Friday.

ROMANS viii. 1-11.

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was

weak through the flesh, God, sending his own Son in the likeness of sinful flesh and *as an offering* for sin, condemned sin in the flesh : that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh ; but they that are after the spirit, the things of the spirit. For the mind of the flesh is death ; but the mind of the spirit is life and peace : because the mind of the flesh is enmity against God ; for it is not subject to the law of God, neither indeed can it be : and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin ; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

### Saturday.

ROMANS viii. 12-17.

So then, brethren, we are debtors, not to the flesh, to live after the flesh : for if ye live after the flesh, ye must die ; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear ; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified with *him*.

**First Sunday after Epiphany.**

ROMANS viii. 31-39.

What then shall we say to these things ? If God *is* for us, who *is* against us ? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things ? Who shall lay anything to the charge of God's elect ? It is God that justifieth ; who is he that shall condemn ? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword ? Even as it is written,

For thy sake we are killed all the day long ;

We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**Monday.**

ROMANS x. 1-13.

Brethren, my heart's desire and my supplication to God is for Israel, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to

every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down :) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved.

### Tuesday.

#### ROMANS xi. 13-24.

But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: if by any means I may provoke to jealousy *them that are* my flesh, and may save some of them. For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that

bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in, Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

### Wednesday.

#### ROMANS xi. 25-36.

For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;  
He shall turn away ungodliness from Jacob:  
And this is my covenant unto them,  
When I shall take away their sins.

As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. For the gifts and the calling of God are without repentance. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shewn to you they also may now obtain



mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.

O the depth of the riches both of the wisdom and the knowledge of God ! how unsearchable are his judgements, and his ways past tracing out ! For who hath known the mind of the Lord ? or who hath been his counsellor ? or who hath first given to him, and it shall be recompensed unto him again ? For of him, and through him, and unto him, are all things. To him *be* the glory for ever. Amen.

### Thursday.

ROMANS xii. 3-9.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think ; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office : so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith ; or ministry, *let us give ourselves* to our ministry ; or he that teacheth, to his teaching ; or he that exhorteth, to his exhorting : he that giveth, *let him do it* with liberality ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil ; cleave to that which is good.

### Friday.

ROMANS xii. 10-21.

In love of the brethren be tenderly affectioned one to another ; in honour preferring one another ; in diligence

not slothful ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing stedfastly in prayer ; communicating to the necessities of the saints ; given to hospitality. Bless them that persecute you ; bless, and curse not. Rejoice with them that rejoice ; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath : for it is written, Vengeance belongeth unto me ; I will recompense, saith the Lord. But if thine enemy hunger, feed him ; if he thirst, give him to drink : for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

### Saturday.

#### ROMANS xiii. 8-14.

Owe no man anything, save to love one another : for he that loveth his neighbour hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour : love therefore is the fulfilment of the law.

And this, knowing the season, that now it is high time for you to awake out of sleep : for now is salvation nearer to us than when we *first* believed. The night is far spent, and the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. Let us

walk honestly, as in the day ; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

### Second Sunday after the Epiphany.

ROMANS xiv. 1-12.

But him that is weak in faith receive ye, *yet* not to doubtful disputations. One man hath faith to eat all things : but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not ; and let not him that eateth not judge him that eateth : for God hath received him. Who art thou that judgest the servant of another ? to his own lord he standeth or falleth. Yea, he shall be made to stand ; for the Lord hath power to make him stand. One man esteemeth one day above another ; another esteemeth every day *alike*. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord : and he that eateth, eateth unto the Lord, for he giveth God thanks ; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord ; or whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother ? or thou again, why dost thou set at nought thy brother ? for we shall all stand before the judgement-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,  
And every tongue shall confess to God.

So then each one of us shall give account of himself to God.

## Monday.

ROMANS xiv. 13-23.

Let us not therefore judge one another any more : but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself : save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of : for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean ; howbeit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because *he eateth* not of faith ; and whatsoever is not of faith is sin.

## Tuesday.

ACTS xvii. 22-31.

And Paul said : Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth

unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

### Wednesday.

#### 2 CORINTHIANS v. 1-10.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life.

Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgement-seat of Christ: that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad.

### Thursday.

#### I CORINTHIANS xiii.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a

child, I thought as a child : now that I am become a man, I have put away childish things. For now we see in a mirror, darkly ; but then face to face : now I know in part ; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three ; and the greatest of these is love.

### Friday.

#### 1 THESSALONIANS v. 12-23.

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you ; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil ; but always follow after that which is good, one toward another, and toward all. Rejoice always ; pray without ceasing ; in everything give thanks : for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit ; despise not prophesyings ; prove all things ; hold fast that which is good ; abstain from every form of evil.

And the God of peace himself sanctify you wholly ; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

### Saturday.

#### 2 TIMOTHY iv. 1-8.

I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom ; preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when



they will not endure the sound doctrine ; but, having itching ears, will heap to themselves teachers after their own lusts ; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith : henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day : and not only to me, but also to all them that have loved his appearing.

### Third Sunday after the Epiphany.

JAMES i. 2-11.

Count it all joy, my brethren, when ye fall into manifold temptations ; knowing that the proof of your faith worketh patience. And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not ; and it shall be given him. But let him ask in faith, nothing doubting : for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord ; a double-minded man, unstable in all his ways.

But let the brother of low degree glory in his high estate : and the rich, in that he is made low : because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass ; and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his goings.



## Monday.

JAMES i. 19-27.

But let every man be swift to hear, slow to speak, slow to wrath : for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror : for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the *law* of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

## Tuesday.

JAMES ii. 1-9.

My brethren, hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing ; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place ; and ye say to the poor man, Stand thou there, or sit under my footstool ; are ye not divided in your own mind, and become judges with evil thoughts ? Hearken, my beloved brethren ; did not God choose them that are poor as to the world *to be* rich in faith,

and heirs of the kingdom which he promised to them that love him ? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats ? Do not they blaspheme the honourable name by the which ye are called ? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well : but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.

### Wednesday.

JAMES ii. 14-26.

What doth it profit, my brethren, if a man say he hath faith, but have not works ? can that faith save him ? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled ; and yet ye give them not the things needful to the body ; what doth it profit ? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works : shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith. Thou believest that God is one ; thou doest well : the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren ? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar ? Thou seest that faith wrought with his works, and by works was faith made perfect ; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness ; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way ? For as the body apart from the spirit is dead, even so faith apart from works is dead.

## Thursday.

JAMES v. 7-12.

Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed which endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgement.

## Friday.

JAMES v. 13-20.

Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he

prayed again ; and the heaven gave rain, and the earth brought forth her fruit.

My brethren, if any among you do err from the truth, and one convert him ; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

### Saturday.

#### 1 PETER i. 13-19.

Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ ; as children of obedience, not fashioning yourselves according to your former lusts in *the time of* your ignorance : but like as he which called you is holy, be ye yourselves also holy in all manner of living ; because it is written, Ye shall be holy ; for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear : knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers ; but with precious blood, as of a lamb without blemish and without spot, *even the blood of Christ.*

### Fourth Sunday after the Epiphany.

#### 1 PETER v. 5-11.

Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another : for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time ; casting all your anxiety upon him, because he careth for

you. Be sober, be watchful : your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour : whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. To him *be* the dominion for ever and ever. Amen.

### Monday.

HOSEA xiv. 1-9.

O Israel, return unto the Lord thy God ; for thou hast fallen by thine iniquity. Take with you words, and return unto the Lord : say unto him, Take away all iniquity, and accept that which is good : so will we render *as* bullocks *the offering of* our lips. Asshur shall not save us ; we will not ride upon horses : neither will we say any more to the work of our hands, *Ye are* our gods : for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely : for mine anger is turned away from him. I will be as the dew unto Israel : he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return ; they shall revive *as* the corn, and blossom as the vine ; the scent thereof shall be as the wine of Lebanon. Ephraim *shall say*, What have I to do any more with idols ? I have answered, and will regard him : I am like a green fir tree ; from me is thy fruit found. Who is wise, and he shall understand these things ? prudent, and he shall know them ? for the ways of the Lord are right, and the just shall walk in them ; but transgressors shall fall therein.

Tuesday.

COLOSSIANS i. 9-18.

For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

Wednesday.

1 KINGS xix. 11-14.

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord

was not in the earthquake : and after the earthquake a fire ; but the Lord was not in the fire : and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah ? And he said, I have been very jealous for the Lord, the God of hosts ; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, even I only, am left ; and they seek my life, to take it away.

### Thursday.

#### ROMANS xiii. 1-7.

Let every soul be in subjection to the higher powers : for there is no power but of God ; and the *powers* that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God : and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power ? do that which is good, and thou shalt have praise from the same : for he is a minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause *ye* pay tribute also ; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues : tribute to whom tribute *is due* : custom to whom custom ; fear to whom fear ; honour to whom honour.



## Friday.

JOB xi. 7-15.

Canst thou by searching find out God ?  
Canst thou find out the Almighty unto perfection ?  
It is high as heaven ; what canst thou do ?  
Deeper than Sheol ; what canst thou know ?  
The measure thereof is longer than the earth,  
And broader than the sea.  
If he pass through, and shut up,  
And call unto judgement; then who can hinder him ?  
For he knoweth vain men :  
He seeth iniquity also, even though he consider it not.  
But vain man is void of understanding,  
Yea, man is born *as* a wild ass's colt.  
If thou set thine heart aright,  
And stretch out thine hands toward him ;  
If iniquity be in thine hand, put it far away,  
And let not unrighteousness dwell in thy tents ;  
Surely then shalt thou lift up thy face without spot ;  
Yea, thou shalt be stedfast, and shalt not fear :

## Saturday.

JAMES iii. 1-10.

Be not many teachers, my brethren, knowing that we shall receive heavier judgement. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also



is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire ! And the tongue is a fire : the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind : but the tongue can no man tame ; *it is* a restless evil, *it is* full of deadly poison. Therewith bless we the Lord and Father ; and therewith curse we men, which are made after the likeness of God : out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

### Fifth Sunday after the Epiphany.

PROVERBS iii. 1-6.

My son, forget not my law ;  
 But let thine heart keep my commandments :  
 For length of days, and years of life,  
 And peace, shall they add to thee.  
 Let not mercy and truth forsake thee :  
 Bind them about thy neck ;  
 Write them upon the table of thine heart :  
 So shalt thou find favour and good understanding  
 In the sight of God and man.  
 Trust in the Lord with all thine heart,  
 And lean not upon thine own understanding :  
 In all thy ways acknowledge him,  
 And he shall direct thy paths.

### Monday.

S. MATTHEW xiii. 31-35.

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a

man took, and sowed in his field : which indeed is less than all seeds ; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

All these things spake Jesus in parables unto the multitudes ; and without a parable spake he nothing unto them : that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables ;

I will utter things hidden from the foundation of the world.

Tuesday.

II. KINGS v. 9-14.

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel ? may I not wash in them, and be clean ? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it ? how much rather then, when he saith to thee, Wash, and be clean ? Then went he down, and dipped *himself* seven

times in Jordan, according to the saying of the man of God : and his flesh came again like unto the flesh of a little child, and he was clean.

Wednesday.

ROMANS vii. 15-25.

For that which I do I know not : for not what I would, that do I practise ; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing : for to will is present with me, but to do that which is good is not. For the good which I would I do not : but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man : but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am ! who shall deliver me out of the body of this death ? I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God ; but with the flesh the law of sin.

Thursday.

ISAIAH lvii. 15-21.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy : I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive

the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth : for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth and smote him, I hid *my face* and was wroth : and he went on frowardly in the way of his heart. I have seen his ways, and will heal him : I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips : Peace, peace, to him that is far off and to him that is near, saith the Lord ; and I will heal him. But the wicked are like the troubled sea ; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

## Friday.

## PHILIPPIANS ii. 1-11.

If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind ; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself ; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus : who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men ; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name ; that in the name of Jesus every knee should bow, of *things* in

heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

### Saturday.

#### PROVERBS xv. 13-18.

A merry heart maketh a cheerful countenance :  
 But by sorrow of heart the spirit is broken.  
 The heart of him that hath understanding seeketh knowledge :  
 But the mouth of fools feedeth on folly.  
 All the days of the afflicted are evil :  
 But he that is of a cheerful heart *hath* a continual feast.  
 Better is little with the fear of the Lord,  
 Than great treasure and trouble therewith.  
 Better is a dinner of herbs where love is,  
 Than a stalled ox and hatred therewith.  
 A wrathful man stirreth up contention :  
 But he that is slow to anger appeaseth strife.

### Sixth Sunday after the Epiphany.

#### PHILIPPIANS iii. 1-11.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, beware of the evil workers, beware of the concision : for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh : though I myself might have confidence even in the flesh : if any other man thinketh to have confidence in the flesh, I yet more : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews ; as touching the law, a Pharisee ; as touching zeal, persecuting the

church ; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death ; if by any means I may attain unto the resurrection from the dead.

### Monday.

EZEKIEL xviii. 25-32.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel : Is not my way equal ? are not your ways unequal ? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein ; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal ? are not your ways unequal ? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Return ye, and turn yourselves from all your transgressions ; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed ; and make you a new heart and a new

spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live.

### Tuesday.

S. MATTHEW xiii. 44-52.

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

### Wednesday.

LAMENTATIONS iii. 25-33.

The Lord is good unto them that wait for him, to the soul that seeketh him.

It is good that a man should hope and quietly wait for the salvation of the Lord.

It is good for a man that he bear the yoke in his youth.



Let him sit alone and keep silence, because he hath laid it upon him.

Let him put his mouth in the dust ; if so be there may be hope.

Let him give his cheek to him that smiteth him ; let him be filled full with reproach.

For the Lord will not cast off for ever.

For though he cause grief, yet will he have compassion according to the multitude of his mercies.

For he doth not afflict willingly, nor grieve the children of men.

### Thursday.

COLOSSIANS iii. 12-17.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering ; forbearing one another, and forgiving each other, if any man have a complaint against any ; even as the Lord forgave you, so also do ye ; and above all these things *put on* love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body ; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

### Friday.

DANIEL iv. 34-37.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned



unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven; for all his works are truth, and his ways judgement: and those that walk in pride he is able to abase.

### Saturday.

#### I. TIMOTHY iv. 6-10.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*: but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.

## Septuagesima Sunday.

## I. CHRONICLES xxix. 9-16.

Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to the Lord : and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation : and David said, Blessed be thou, O Lord, the God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth *is thine* ; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou rulest over all ; and in thine hand is power and might ; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort ? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were : our days on the earth are as a shadow, and there is no abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

## Monday.

## I. TIMOTHY vi. 3-10.

If any man teacheth a different doctrine, and consenteth not to sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted

in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain : for we brought nothing into the world, for neither can we carry anything out ; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil : which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

### Tuesday.

JEREMIAH xvii. 5-10.

Thus saith the Lord : Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh ; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and it is desperately sick : who can know it ? I the Lord search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doing.

### Wednesday.

II. TIMOTHY ii. 4-13.

No soldier on service entangleth himself in the affairs of *this* life ; that he may please him who enrolled him as

a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboureth must be the first to partake of the fruits. Consider what I say ; for the Lord shall give thee understanding in all things. Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel : wherein I suffer hardship unto bonds, as a malefactor ; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying : For if we died with him, we shall also live with him : if we endure, we shall also reign with him : if we shall deny him, he also will deny us : if we are faithless, he abideth faithful ; for he cannot deny himself.

### Thursday.

ECCLESIASTES xi. 9-10 ; xii. 1-8.

Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgement. Therefore remove sorrow from thy heart, and put away evil from thy flesh : for youth and the prime of life are vanity. Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them ; or ever the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after the rain : in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street ; when the sound of the grinding is low, and

one shall rise up at the voice of a bird, and all the daughters of music shall be brought low ; yea, they shall be afraid of *that which is high*, and terrors *shall be* in the way ; and the almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall fail : because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern ; and the dust return to the earth as it was, and the spirit return unto God who gave it. Vanity of vanities, saith the Preacher ; all is vanity.

Friday.

I. TIMOTHY vi. 11-19.

But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession ; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ : which in its own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in light unapproachable ; whom no man hath seen, nor can see : to whom *be honour and power eternal*. Amen.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, that they be ready to distribute, willing to

communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

### Saturday.

DANIEL vi. 16-23.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting : neither were instruments of music brought before him : and his sleep fled from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice : the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me : forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

## Sexagesima Sunday.

EPHESIANS vi. 10-18.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

## Monday.

PSALM xlv. 1-11.

God is our refuge and strength,  
 A very present help in trouble.  
 Therefore will we not fear, though the earth do change,  
 And though the mountains be moved in the heart of the  
     seas;  
 Though the waters thereof roar and be troubled,  
 Though the mountains shake with the swelling thereof.



There is a river, the streams whereof make glad the city  
of God,

The holy place of the tabernacles of the Most High.

God is in the midst of her ; she shall not be moved :

God shall help her, and that right early.

The nations raged, the kingdoms were moved :

He uttered his voice, the earth melted.

The Lord of hosts is with us ;

The God of Jacob is our refuge.

Come, behold the works of the Lord,

What desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth ;

He breaketh the bow, and cutteth the spear in sunder ;

He burneth the chariots in the fire.

Be still, and know that I am God :

I will be exalted among the nations, I will be exalted in  
the earth.

The Lord of hosts is with us ;

The God of Jacob is our refuge.

### Tuesday.

#### EPHESIANS iii. 14-21.

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man ; that Christ may dwell in your hearts through faith ; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God,

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

### Wednesday.

GALATIANS vi. 1-10.

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness ; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbour. For each man shall bear his own burden.

But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption ; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing : for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

### Thursday.

MALACHI iii. 13-18.

Your words have been stout against me, saith the Lord. Yet ye say, Wherein have we spoken against thee ? Ye

have said, It is vain to serve God : and what profit is it that we have kept his charge, and that we have walked mournfully before the Lord of hosts ? And now we call the proud happy ; yea, they that work wickedness are built up ; yea, they tempt God, and are delivered. Then they that feared the Lord spake one with another : and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in the day that I do make, *even* a peculiar treasure ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

### Friday.

#### 2 CORINTHIANS xii. 6-10.

For if I should desire to glory, I shall not be foolish ; for I shall speak the truth : but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee : for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake : for when I am weak, then am I strong.

## Saturday.

MICAH iv. 1-5.

But in the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all the peoples will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

## Quinquagesima Sunday.

1 CORINTHIANS i. 18-25.

For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God. For it is written,

I will destroy the wisdom of the wise,  
And the prudence of the prudent will I reject.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was

God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom : but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness ; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

### Monday.

PROVERBS xxx. 5-9.

Every word of God is tried :  
He is a shield unto them that trust in him.  
Add thou not unto his words,  
Lest he reprove thee, and thou be found a liar.

Two things have I asked of thee ;  
Deny me *them* not before I die :  
Remove far from me vanity and lies :  
Give me neither poverty nor riches ;  
Feed me with the food that is needful for me :  
Lest I be full, and deny *thee*, and say, Who is the Lord ?  
Or lest I be poor, and steal,  
And use profanely the name of my God.

### Tuesday.

GALATIANS v. 13-26.

For ye, brethren, were called for freedom ; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, *even* in this ; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like; of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

### Ash Wednesday.

ISAIAH lviii. 1-9.

Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous ordinances, they delight to draw near unto God. Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find *your own* pleasure, and exact all your labours. Behold, ye fast for strife and contention, and to smite

with the fist of wickedness : ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen ? the day for a man to afflict his soul ? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him ? wilt thou call this a fast, and an acceptable day to the Lord ? Is not this the fast that I have chosen ? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh ? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily : and thy righteousness shall go before thee ; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer ; thou shalt cry, and he shall say, Here I am.

### Thursday.

#### HOSEA vi. 1-6.

Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days will he revive us : on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know the Lord ; his going forth is sure as the morning : and he shall come unto us as the rain, as the latter rain that watereth the earth.

O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness is as a morning cloud, and as the dew that goeth early away. Therefore have I hewed them by the prophets ; I have slain them by the words of my mouth : and thy judgements are *as* the



light that goeth forth. For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

### Friday.

S. MATTHEW vi. 9-18.

After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one*. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face ; that thou be not seen of men to fast, but of thy Father which is in secret : and thy Father, which seeth in secret, shall recompense thee.

### Saturday.

S. LUKE x. 25-37.

And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life ? And he said unto him, What is written in the law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right : this do, and thou shalt live. But he,

desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

### First Sunday in Lent.

ISAIAH lviii. 9-14.

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations

of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, *and* the holy of the Lord honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

### Monday.

S. MATTHEW xxv. 14-30.

For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that *received* the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done,

good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, Thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

### Tuesday.

#### S. MATTHEW xxv. 31-40.

But when the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited

me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or athirst, and gave thee drink ? And when saw we thee a stranger, and took thee in ? or naked, and clothed thee ? And when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

### Wednesday.

S. JOHN xii. 23-32.

And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit. He that loveth his life loseth it ; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will the Father honour. Now is my soul troubled ; and what shall I say ? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered : others said, An angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgement of this world : now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself.

## Thursday.

S. JOHN xii. 34-43.

The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? who is this Son of man ? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not : and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them. But though he had done so many signs before them, yet they believed not on him : that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report ?

And to whom hath the arm of the Lord been revealed ?

For this cause they could not believe, for that Isaiah said again,

He hath blinded their eyes, and he hardened their heart ;  
Lest they should see with their eyes, and perceive with  
their heart,

And should turn,

And I should heal them.

These things said Isaiah, because he saw his glory ; and he spake of him. Nevertheless even of the rulers many believed on him ; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue : for they loved the glory of men more than the glory of God.

## Friday.

S. JOHN xii. 44-50.

And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

## Saturday.

S. MATTHEW xx. 1-16.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go



ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

### Second Sunday in Lent.

MICAH vi. 1-8.

Hear ye now what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O ye mountains, the Lord's controversy, and ye enduring foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him; *remember* from Shittim unto Gilgal, that ye may know the righteous acts of the Lord,

Wherewith shall I come before the Lord, and bow myself before the high God ? shall I come before him with burnt offerings, with calves of a year old ? Will the Lord be pleased with thousands of rams, *or* with ten thousands of rivers of oil ? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul ? He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?

### Monday.

#### S. MATTHEW xxii. 1-14.

And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast : and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner : my oxen and my fatlings are killed, and all things are ready : come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise : and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth ; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was filled with guests. But when the king came in to behold the

guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

### Tuesday.

PSALM li. 1-5, 9-10 and 15-17.

Have mercy upon me, O God, according to thy loving-kindness:

According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,

And cleanse me from my sin.

For I acknowledge my transgressions:

And my sin is ever before me.

Against thee, thee only, have I sinned,

And done that which is evil in thy sight:

That thou mayest be justified when thou speakest,

And be clear when thou judgest.

Behold I was shapen in iniquity;

And in sin did my mother conceive me.

. . . . .

Hide thy face from my sins,

And blot out all mine iniquities.

Create in me a clean heart, O God;

And renew a right spirit within me.

. . . . .

O Lord, open thou my lips;

And my mouth shall shew forth thy praise.

For thou delightest not in sacrifice; else would I give it:

Thou hast no pleasure in burnt offering.  
 The sacrifices of God are a broken spirit :  
 A broken and a contrite heart, O God, thou wilt not despise.

### Wednesday.

S. LUKE xiii. 31-35.

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence : for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third *day* I am perfected. Howbeit I must go on my way to-day and to-morrow and the *day* following : for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her ! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not ! Behold, your house is left unto you *desolate* ; and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

### Thursday.

PSALM l. 7-15.

Hear, O my people, and I will speak ;  
 O Israel, and I will testify unto thee :  
 I am God, *even* thy God.  
 I will not reprove thee for thy sacrifices ;  
 And thy burnt offerings are continually before me.  
 I will take no bullock out of thy house,  
 Nor he-goats out of thy folds.  
 For every beast of the forest is mine,  
 And the cattle upon a thousand hills.  
 I know all the fowls of the mountains :

And the wild beasts of the field are mine.  
If I were hungry, I would not tell thee :  
For the world is mine, and the fulness thereof.  
Will I eat the flesh of bulls,  
Or drink the blood of goats ?  
Offer unto God the sacrifice of thanksgiving ;  
And pay thy vows unto the Most High :  
And call upon me in the day of trouble ;  
I will deliver thee, and thou shalt glorify me.

### Friday.

S. JOHN xiv. 1-11.

Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you ; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself ; that where I am, *there* ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest ; how know we the way ? Jesus saith unto him, I am the way, and the truth, and the life : no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also : from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip ? he that hath seen me hath seen the Father ; how sayest thou, Shew us the Father ? Believest thou not that I am in the Father, and the Father in me ? the words that I say unto you I speak not from myself : but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me : or else believe me for the very works' sake.

## Saturday.

S. JOHN xiv. 12-18.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you.

## Third Sunday in Lent.

MALACHI i. 6-8; 13-14.

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And when ye offer the blind for sacrifice, it is no evil! and when ye offer the lame and sick, it is no evil! Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith the Lord of hosts. Ye say also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye have brought that which was taken by violence, and the lame, and the sick; thus ye bring the offering:

should I accept this of your hand ? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a blemished thing : for I am a great king, saith the Lord of hosts, and my name is terrible among the Gentiles.

### Monday.

S. JOHN xiv. 19-24.

Yet a little while, and the world beholdeth me no more ; but ye behold me : because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my word : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words : and the word which ye hear is not mine, but the Father's who sent me.

### Tuesday.

S. JOHN xiv. 25-31.

These things have I spoken unto you, while *yet* abiding with you. But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you ; my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved



me, ye would have rejoiced, because I go unto the Father : for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh : and he hath nothing in me ; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

### Wednesday.

S. JOHN XV. 1-8.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away : and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; so neither can ye, except ye abide in me. I am the vine, ye are the branches : He that abideth in me, and I in him, the same beareth much fruit : for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; and so shall ye be my disciples.

### Thursday.

S. JOHN XV. 9-16.

Even as the Father hath loved me, I also have loved you : abide ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have

I spoken unto you, that my joy may be in you, and *that* your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

Friday.

S. JOHN XV. 17-27.

These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before *it hated* you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me without a cause. But when

the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall bear witness of me : and ye also bear witness, because ye have been with me from the beginning.

### Saturday.

S. JOHN xvi. 1-7.

These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues : yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me ; and none of you asketh me, Whither goest thou ? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I go, I will send him unto you.

### Fourth Sunday in Lent.

ISAIAH v. 1-7.

Let me sing for my wellbeloved a song of my beloved touching his vineyard. My wellbeloved had a vineyard in a very fruitful hill : and he made a trench about it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild

grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it ? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes ? And now go to ; I will tell you what I will do to my vineyard : I will take away the hedge thereof, and it shall be eaten up ; I will break down the fence thereof, and it shall be trodden down : and I will lay it waste ; it shall not be pruned nor hoed ; but there shall come up briers and thorns : I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant : and he looked for judgement, but behold oppression ; for righteousness, but behold a cry.

### Monday.

S. JOHN xvi. 8-15.

And the Comforter, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement : of sin, because they believe not on me ; of righteousness, because I go to the Father, and ye behold me no more ; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth : for he shall not speak from himself ; but what things soever he shall hear, *these* shall he speak : and he shall declare unto you the things that are to come. He shall glorify me : for he shall take of mine, and shall declare *it* unto you. All things whatsoever the Father hath are mine : therefore said I, that he taketh of mine, and shall declare *it* unto you.

## Tuesday.

S. JOHN xvi. 16-24.

A little while, and ye behold me no more ; and again a little while, and ye shall see me. *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not ; and again a little while, and ye shall see me : and, Because I go to the Father ? They said therefore, What is this that he saith, A little while ? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me ? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow : but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be fulfilled.

## Wednesday.

S. MARK xii. 28-34.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all ? Jesus answered, The first is, Hear, O Israel ; The Lord our God,

the Lord is one : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one ; and there is none other but he : and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

### Thursday.

S. MARK xiii. 9-13.

But take ye heed to yourselves : for they shall deliver you up to councils ; and in synagogues shall ye be beaten ; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child ; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that endureth to the end, the same shall be saved.

## Friday.

S. JOHN xvii. 18-26.

As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word ; that they may all be one ; even as thou, Father, *art* in me, and I in thee, that they also may be in us : that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them ; that they may be one, even as we *are* one ; I in them, and thou in me, that they may be perfected into one ; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee ; and these knew that thou didst send me ; and I made known unto them thy name, and will make it known ; that the love wherewith thou lovedst me may be in them, and I in them.

## Saturday.

S. MATTHEW xxiv. 32-42.

Now from the fig tree learn her parable : when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh ; even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven



and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as *were* the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women *shall be* grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh.

### Fifth Sunday in Lent.

S. MATTHEW xxiv. 43-51.

But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

## Monday.

S. MATTHEW xxv. 1-13.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them : but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom ! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you : go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came ; and they that were ready went in with him to the marriage feast : and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

## Tuesday.

S. LUKE xxi. 1-9.

And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all : for all these did of their superfluity cast in unto the gifts : but she of her want did cast in all the living that she had.

And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, As for these

things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. And they asked him, saying, Master, when therefore shall these things be? and what *shall* be the sign when these things are about to come to pass? And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

### Wednesday.

S. LUKE xii. 35-40.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

### Thursday.

S. LUKE xii. 41-48.

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set

over his household, to give them their portion of food in due season ? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken ; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes* ; but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required : and to whom they commit much, of him will they ask the more.

### Friday.

S. LUKE xvii. 1-4.

And he said unto his disciples, It is impossible but that occasions of stumbling should come : but woe unto him, through whom they come ! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves : if thy brother sin, rebuke him ; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him.

### Saturday.

S. LUKE xvii. 5-10.

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye have faith as a grain of mustard

seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea ; and it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat ; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank the servant because he did the things that were commanded ? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants ; we have done that which it was our duty to do.

### Palm Sunday.

ZECHARIAH ix. 9-10.

Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy king cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off ; and he shall speak peace unto the nations : and his dominion shall be from sea to sea, and from the River to the ends of the earth.

### Monday.

S. JOHN xvi. 25-33.

These things have I spoken unto you in proverbs : the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you ; for the Father himself loveth you, because ye have loved me, and have believed

that I came forth from the Father. I came out from the Father, and am come into the world : again, I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no proverb. Now know we that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe ? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone : and *yet* I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation : but be of good cheer ; I have overcome the world.

### Tuesday.

S. JOHN xvii. 1-8.

These things spake Jesus ; and lifting up his eyes to heaven, he said, Father, the hour is come ; glorify thy Son, that the Son may glorify thee, even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world : thine they were, and thou gavest them to me ; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee, for the words which thou gavest me I have given unto them ; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

## Wednesday,

S. JOHN xvii. 9-17.

I pray not for the world, but for those whom thou hast given me ; for they are thine : and all things that are mine are thine, and thine are mine : and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. While I was with them, I kept them in thy name which thou hast given me : and I guarded them, and not one of them perished, but the son of perdition ; that the scripture might be fulfilled. But now I come to thee ; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word ; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil *one*. They are not of the world, even as I am not of the world. Sanctify them in the truth : thy word is truth.

## Thursday.

ISAIAH liii. 1-6.

Who hath believed our report ? and to whom hath the arm of the Lord been revealed ? For he grew up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men ; a man of sorrows, and acquainted with grief : and as one from whom men hide their face he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted.



But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.

### Good Friday.

ISAIAH liii. 7-12.

He was oppressed, yet he humbled himself and opened not his mouth ; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb ; yea, he opened not his mouth. By oppression and judgement he was taken away ; and as for his generation, who *among them* considered that he was cut off out of the land of the living ? for the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death ; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied : by his knowledge shall my righteous servant justify many : and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he poured out his soul unto death, and was numbered with the transgressors : yet he bare the sin of many, and made intercession for the transgressors.

## Saturday.

PSALM xvi. 7-11.

I will bless the Lord, who hath given me counsel :  
Yea, my reins instruct me in the night seasons.  
I have set the Lord always before me :  
Because he is at my right hand, I shall not be moved.  
Therefore my heart is glad, and my glory rejoiceth :  
My flesh also shall dwell in safety.  
For thou wilt not leave my soul to Sheol ;  
Neither wilt thou suffer thine holy one to see corruption.  
Thou wilt shew me the path of life :  
In thy presence is fulness of joy ;  
In thy right hand there are pleasures for evermore.

## Easter Sunday.

S. MATTHEW xxviii. 1-10.

Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake ; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow : and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which hath been crucified. He is not here ; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead ; and lo, he goeth before you into Galilee ; there shall ye see him : lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold,

Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not : go tell my brethren that they depart into Galilee, and there shall they see me.

### Monday.

PSALM xxiv. 3-10.

Who shall ascend into the hill of the Lord ?  
 And who shall stand in his holy place ?  
 He that hath clean hands, and a pure heart ;  
 Who hath not lifted up his soul unto vanity,  
 And hath not sworn deceitfully.  
 He shall receive a blessing from the Lord,  
 And righteousness from the God of his salvation.  
 This is the generation of them that seek after him,  
 That seek thy face, O *God of Jacob*.

Lift up your heads, O ye gates ;  
 And be ye lift up, ye everlasting doors :  
 And the King of glory shall come in.  
 Who is the King of glory ?  
 The Lord strong and mighty,  
 The Lord mighty in battle.  
 Lift up your heads, O ye gates ;  
 Yea, lift them up, ye everlasting doors :  
 And the King of glory shall come in.  
 Who is this King of glory ?  
 The Lord of hosts,  
 He is the King of glory.

### Tuesday.

S. MATTHEW xxviii. 16-20.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when

they saw him, they worshipped *him* : but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you alway, even unto the end of the world.

### Wednesday.

#### ACTS i. 1-11.

The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen : to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God : and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me : for John indeed baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel ? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you : and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up ; and a cloud received him out of their

sight. And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye looking into heaven ? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

### Thursday.

ACTS ii. 29-36.

Peter said, Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne ; he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. For David ascended not into the heavens : but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,  
Till I make thine enemies the footstool of thy feet.

Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

### Friday.

ACTS iii. 1-10.

Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man that was lame from his mother's womb was carried,

whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple ; who seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none ; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up : and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk ; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God : and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

### Saturday.

ACTS iii. 11-16.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man ? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus ; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life ; whom God raised from the dead ; whereof we are witnesses. And by faith

in his name hath his name made this man strong, whom ye behold and know : yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

### First Sunday after Easter.

Acts iv. 1-12.

And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow : for it was now eventide. But many of them that heard the word believed ; and the number of the men came to be about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem ; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this ? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole ; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation : for neither is there any other name under heaven, that is given among men, wherein we must be saved.



**Monday.**

ACTS iv. 13-22.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men ? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem ; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye : for we cannot but speak the things which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people ; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

**Tuesday.**

ACTS iv. 23-31.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the

sea, and all that in them is : who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,  
And the peoples imagine vain things ?  
The kings of the earth set themselves in array,  
And the rulers were gathered together,  
Against the Lord, and against his Anointed <sup>child</sup>

for of a truth in this city against thy holy ~~Servant~~ <sup>child</sup> Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings : and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal ; and that signs and <sup>child</sup> wonders may be done through the name of thy holy ~~Servant~~ Jesus. And when they had prayed, the place was shaken wherein they were gathered together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

### Wednesday.

ACTS v. 17-32.

But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the apostles, and put them in public ward. But an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words of this Life. And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house

to have them brought. But the officers that came found them not in the prison ; and they returned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors : but when we had opened, we found no man within. Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went the captain with the officers, and brought them, *but* without violence ; for they feared the people, lest they should be stoned. And when they had brought them, they set them before the council. And the high priest asked them, saying, We straitly charged you not to teach in this name : and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses of these things ; and *so is* the Holy Ghost, whom God hath given to them that obey him.

### Thursday.

ACTS viii. 25-35.

They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza : the same is desert. And he arose and went : and behold, a man of Ethiopia,

a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship ; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest ? And he said, How can I, except some one shall guide me ? And he besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter ;  
And as a lamb before his shearer is dumb,  
So he openeth not his mouth :  
In his humiliation his judgement was taken away :  
His generation who shall declare ?  
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other ? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

### Friday.

ACTS ix. 1-9.

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus : and suddenly there shone round about him a light out of heaven : and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And he

*said*, I am Jesus whom thou persecutest : but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth ; and when his eyes were opened, he saw nothing ; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

### Saturday.

ACTS ix. 10-19.

Now there was a certain disciple at Damascus, named Ananias ; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus : for behold, he prayeth ; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem : and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel : for I will shew him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house ; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight ; and he arose and was baptized ; and he took food and was strengthened.

**Second Sunday after Easter.**

ACTS ix. 19-31.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and led him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

So the church throughout all Judæa and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied,



## Monday.

ACTS x. 9-23.

Now on the morrow, as the servants of Cornelius were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour : and he became hungry, and desired to eat : but while they made ready, he fell into a trance ; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth : wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter ; kill and eat. But Peter said, Not so, Lord ; for I have never eaten anything that is common and unclean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice : and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting : for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.



## Tuesday.

ACTS x. 23-33.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together: and he said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean: wherefore also I came without gain-saying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

## Wednesday.

ACTS x. 34-43.

And Peter opened his mouth, and said,  
Of a truth I perceive that God is no respecter of persons;

but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; *even* Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

### Thursday.

#### 1 PETER iii. 13-22.

And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed *are ye*; and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will,

that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God ; being put to death in the flesh, but quickened in the spirit ; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water : which also after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ ; who is on the right hand of God, having gone into heaven ; angels and authorities and powers being made subject unto him.

### Friday.

#### 1 PETER iv. 1-6.

Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind ; for he that hath suffered in the flesh hath ceased from sin ; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries : wherein they think it strange, that ye run not with *them* into the same excess of riot, speaking evil of *you* : who shall give account to him that is ready to judge the quick and the dead. For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

## Saturday.

2 PETER iii. 8-13.

But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

## Third Sunday after Easter.

2 PETER iii. 14-18.

Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the

wicked, ye fall from your own stedfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and for ever. Amen.

### Monday.

HEBREWS i. 1-8.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds ; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high ; having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time,

Thou art my Son,  
This day have I begotten thee ?

and again,

I will be to him a Father,  
And he shall be to me a Son ?

And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. And of the angels he saith,

Who maketh his angels winds,  
And his ministers a flame of fire :

but of the Son *he saith*,

Thy throne, O God, is for ever and ever ;  
And the sceptre of uprightness is the sceptre of thy kingdom.

## Tuesday,

HEBREWS ix. 23-28.

It was necessary therefore that the copies of the things in the heavens should be cleansed with these ; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true ; but into heaven itself, now to appear before the face of God for us : nor yet that he should offer himself often ; as the high priest entereth into the holy place year by year with blood not his own ; else must he often have suffered since the foundation of the world : but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this *cometh* judgement ; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

## Wednesday.

REVELATION xxi. 1-7.

And I saw a new heaven and a new earth : for the first heaven and the first earth are passed away ; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God : and he shall wipe away every tear from their eyes ; and death shall be no more ; neither shall there be mourning, nor crying, nor pain, any more : the first things are passed away. And he that sitteth on the throne said,

Behold, I make all things new. And he saith, Write : for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things ; and I will be his God, and he shall be my son.

### Thursday.

#### REVELATION xxi. 9-12 and 21-27.

And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues ; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God : her light was like unto a stone most precious, as it were a jasper stone, clear as crystal : having a wall great and high ; having twelve gates, and at the gates twelve angels ; and names written thereon, which are *the names* of the twelve tribes of the children of Irsael :

And the twelve gates were twelve pearls ; each one of the several gates was of one pearl : and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein : for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it : for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof : and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there) : and they shall



bring the glory and the honour of the nations into it : and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie : but only they which are written in the Lamb's book of life.

### Friday.

#### 1 PETER iv. 7-11.

But the end of all things is at hand : be ye therefore of sound mind, and be sober unto prayer : above all things being fervent in your love among yourselves ; for love covereth a multitude of sins : using hospitality one to another without murmuring : according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God ; if any man speaketh, *speaking* as it were oracles of God ; if any man ministereth, *ministering* as of the strength which God supplieth : that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

### Saturday.

#### PSALM viii. 1-9.

O Lord, our Lord,  
How excellent is thy name in all the earth !  
Who hast set thy glory upon the heavens.  
Out of the mouth of babes and sucklings hast thou established strength,  
Because of thine adversaries,  
That thou mightest still the enemy and the avenger.  
When I consider thy heavens, the work of thy fingers,  
The moon and the stars, which thou hast ordained ;  
What is man, that thou art mindful of him ?  
And the son of man, that thou visitest him ?

For thou hast made him but little lower than God,  
And crownest him with glory and honour.  
Thou madest him to have dominion over the works of thy  
hands ;  
Thou hast put all things under his feet :  
All sheep and oxen,  
Yea, and the beasts of the field ;  
The fowl of the air, and the fish of the sea,  
Whatsoever passeth through the paths of the seas.  
O Lord, our Lord,  
How excellent is thy name in all the earth !

### Fourth Sunday after Easter.

EPHESIANS iv. 1-13.

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love ; giving diligence to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as also ye were called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith,

When he ascended on high, he led captivity captive,  
And gave gifts unto men.

(Now this, He ascended, what is it but that he also descended into the lower parts of the earth ? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some *to be* apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, unto the work of ministering, unto the building up

of the body of Christ : till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ.

### Monday.

2 CORINTHIANS ix. 6-11.

But this *I say*, He that soweth sparingly shall reap also sparingly ; and he that soweth bountifully shall reap also bountifully. *Let each man do* according as he hath purposed in his heart ; not grudgingly, or of necessity : for God loveth a cheerful giver. And God is able to make all grace abound unto you ; that ye, having always all sufficiency in everything, may abound unto every good work : as it is written,

He hath scattered abroad, he hath given to the poor ;  
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness : ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

### Tuesday.

PSALM ciii. 1-4 and 8-11.

Bless the Lord, O my soul ;  
And all that is within me, *bless* his holy name.  
Bless the Lord, O my soul,  
And forget not all his benefits :  
Who forgiveth all thine iniquities ;  
Who healeth all thy diseases ;  
Who redeemeth thy life from destruction ;  
Who crowneth thee with lovingkindness and tender mercies :

. . . . .

The Lord is full of compassion and gracious,  
Slow to anger, and plenteous in mercy.  
He will not always chide ;  
Neither will he keep *his anger* for ever.  
He hath not dealt with us after our sins,  
Nor rewarded us after our iniquities.  
For as the heaven is high above the earth,  
So great is his mercy toward them that fear him.

### Wednesday.

#### 2 CORINTHIANS iv. 7-18.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves ; *we are* pressed on every side, yet not straitened ; perplexed, yet not unto despair ; pursued, yet not forsaken ; smitten down, yet not destroyed ; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak ; we also believe, and therefore also we speak ; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things *are* for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

Wherefore we faint not ; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory ; while we look not at the things which are seen,

but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.

### Thursday.

#### PSALM XXX.

I will extol thee, O Lord ; for thou hast raised me up,  
And hast not made my foes to rejoice over me.

O Lord my God,

I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from Sheol :

Thou hast kept me alive, that I should not go down to the  
pit.

Sing praise unto the Lord, O ye saints of his,

And give thanks to his holy name.

For his anger is but for a moment ;

In his favour is life :

Weeping may tarry for the night,

But joy *cometh* in the morning.

As for me, I said in my prosperity,

I shall never be moved.

Thou, Lord, of thy favour hadst made my mountain to  
stand strong :

Thou didst hide thy face ; I was troubled.

I cried to thee, O Lord ;

And unto the Lord I made supplication :

What profit is there in my blood, when I go down to the  
pit ?

Shall the dust praise thee ? shall it declare thy truth ?

Hear, O Lord, and have mercy upon me :

Lord, be thou my helper.

Thou hast turned for me my mourning into dancing ;

Thou hast loosed my sackcloth, and girded me with glad-  
ness :

To the end that *my* glory may sing praise to thee, and not  
be silent.

O Lord my God, I will give thanks unto thee for ever.

### Friday.

S. MATTHEW xiii. 36-43.

Then he left the multitudes, and went into the house : and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man ; and the field is the world ; and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil *one* : and the enemy that sowed them is the devil : and the harvest is the end of the world ; and the reapers are angels. As therefore the tares are gathered up and burned with fire ; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

### Saturday.

JOB xxviii. 12-15, 20, 22, 23 and 28.

But where shall wisdom be found ?

And where is the place of understanding ?

Man knoweth not the price thereof ;

Neither is it found in the land of the living.

The deep saith, It is not in me :

And the sea saith, It is not with me.

It cannot be gotten for gold,  
Neither shall silver be weighed for the price thereof.

Whence then cometh wisdom ?  
And where is the place of understanding ?

Destruction and Death say,  
We have heard a rumour thereof with our ears.  
God understandeth the way thereof,  
And he knoweth the place thereof.

And unto the man he said,  
Behold, the fear of the Lord, that is wisdom ;  
And to depart from evil is understanding.

### Fifth Sunday after Easter.

1 CORINTHIANS ix. 19-27.

For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews ; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law ; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak : I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not, that they which run in a race run all, but one receiveth the prize ? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown ; but we an incorruptible. I therefore so run, as not uncertainly ; so



fight I, as not beating the air : but I buffet my body, and bring it into bondage : lest by any means, after that I have preached to others, I myself should be rejected.

### Monday.

PSALM xxxiv. 9-19.

O fear the Lord, ye his saints :  
 For there is no want to them that fear him.  
 The young lions do lack, and suffer hunger :  
 But they that seek the Lord shall not want any good thing.  
 Come, ye children, hearken unto me :  
 I will teach you the fear of the Lord.  
 What man is he that desireth life,  
 And loveth *many* days, that he may see good ?  
 Keep thy tongue from evil,  
 And thy lips from speaking guile.  
 Depart from evil, and do good ;  
 Seek peace, and pursue it.  
 The eyes of the Lord are toward the righteous,  
 And his ears are *open* unto their cry.  
 The face of the Lord is against them that do evil,  
 To cut off the remembrance of them from the earth.  
*The righteous* cried, and the Lord heard,  
 And delivered them out of all their troubles.  
 The Lord is nigh unto them that are of a broken heart,  
 And saveth such as be of a contrite spirit.  
 Many are the afflictions of the righteous :  
 But the Lord delivereth him out of them all.

### Tuesday.

1 CORINTHIANS xv. 1-11.

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein

also ye stand, by which also ye are saved ; *I make known, I say*, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures ; and that he was buried ; and that he hath been raised on the third day according to the scriptures ; and that he appeared to Cephas ; then to the twelve ; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep ; then he appeared to James ; then to all the apostles ; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am : and his grace which was bestowed upon me was not found vain ; but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.

### Wednesday.

#### 1 CORINTHIANS XV. 12-19.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead ? But if there is no resurrection of the dead, neither hath Christ been raised : and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God ; because we witnessed of God that he raised up Christ : whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised : and if Christ hath not been raised, your faith is vain ; ye are yet in your sins. Then they

also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

### Ascension Day.

1 CORINTHIANS XV. 20-28.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order : Christ the firstfruits ; then they that are Christ's, at his coming. Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father ; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

### Friday.

1 CORINTHIANS XV. 35-49.

But some one will say, How are the dead raised ? and with what manner of body do they come ? Thou foolish one, that which thou thyself sowest is not quickened, except it die : and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind ; but God giveth it a body even as it pleased him, and to each seed a body of its own.

All flesh is not the same flesh : but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the *glory* of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural ; then that which is spiritual. The first man is of the earth, earthy : the second man is of heaven. As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

### Saturday.

#### 1 CORINTHIANS xv. 50-58.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I tell you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on

immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

### Sunday after Ascension Day.

ROMANS ix. 1-8.

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen. But *it is* not as though the word of God hath come to nought. For they are not all Israel, which are of Israel: neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.

### Monday.

1 PETER ii. 11-17.

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;

having your behaviour seemly among the Gentiles ; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

Be subject to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men : as free, and not using your freedom for a cloke of wickedness, but as bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

### Tuesday.

#### HEBREWS iv. 8-16.

For if Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight : but all things are naked and laid open before the eyes of him with whom we have to do.

Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities ; but one that hath been in all points tempted like as *we are*, yet without

sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

### Wednesday.

GENESIS i. 26-31.

And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him ; male and female created he them. And God blessed them : and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat : and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, *I have given* every green herb for meat : and it was so. And God saw every thing that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

### Thursday.

ISAIAH xxvi. 1-10.

In that day shall this song be sung in the land of Judah : We have a strong city ; salvation will he appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth truth may enter in. Thou wilt



keep *him* in perfect peace, *whose mind is stayed on thee* : because he trusteth in thee. Trust ye in the Lord for ever : for in the Lord Jehovah is an everlasting rock. For he hath brought down them that dwell on high, the lofty city : he layeth it low, he layeth it low even to the ground ; he bringeth it even to the dust. The foot shall tread it down ; even the feet of the poor, and the steps of the needy. The way of the just is uprightness : thou that art upright dost direct the path of the just. Yea, in the way of thy judgements, O Lord, have we waited for thee ; to thy name and to thy memorial is the desire of our soul. With my soul have I desired thee in the night ; yea, with my spirit within me will I seek thee early : for when thy judgements are in the earth, the inhabitants of the world learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness ; in the land of uprightness will he deal wrongfully, and will not behold the majesty of the Lord.

### Friday.

S. MARK xiii. 28-37.

Now from the fig tree learn her parable : when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh ; even so ye also, when ye see these things coming to pass, know ye that he is nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away : but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch and pray : for ye know not when the time is. *It is as when* a man, sojourning in another country, having left his house, and given authority to his servants, to each

one his work, commanded also the porter to watch. Watch therefore : for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning ; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

### Saturday.

ACTS xx. 28-35.

Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock ; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

### Whit-Sunday.

JOEL ii. 28-32.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your

daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered : for in mount Zion and in Jerusalem there shall be those that escape, as the Lord hath said, and among the remnant those whom the Lord doth call.

### Monday.

#### DEUTERONOMY x. 12-19.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good ? Behold, unto the Lord thy God belongeth the heaven, and the heaven of heavens, the earth, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the Lord your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, which regardeth not persons, nor taketh reward. He doth execute the judgement of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger : for ye were strangers in the land of Egypt.

## Tuesday.

## 1 TIMOTHY ii. 1-8.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.

## Wednesday.

## DEUTERONOMY xxx. 11-16.

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgements, that thou mayest live and multiply, and that the Lord thy God

may bless thee in the land whither thou goest in to possess it.

### Thursday.

2 CORINTHIANS vi. 14-18 and vii. 1.

Be not unequally yoked with unbelievers : for what fellowship have righteousness and iniquity ? or what communion hath light with darkness ? And what concord hath Christ with Belial ? or what portion hath a believer with an unbeliever ? And what agreement hath a temple of God with idols ? for we are a temple of the living God ; even as God said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people. Wherefore

Come ye out from among them, and be ye separate, saith the Lord,

And touch no unclean thing ;

And I will receive you,

And will be to you a Father,

And ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

### Friday.

EXODUS xxxiv. 4-9.

And he hewed two tables of stone like unto the first ; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord, a God full of

compassion and gracious, slow to anger, and plenteous in mercy and truth ; keeping mercy for thousands, forgiving iniquity and transgression and sin : and that will by no means clear *the guilty* ; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us ; for it is a stiffnecked people ; and pardon our iniquity and our sin, and take us for thine inheritance.

### Saturday.

ISAIAH xl. 27-31.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgement is passed away from my God ? Hast thou not known ? hast thou not heard ? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ; there is no searching of his understanding. He giveth power to the faint ; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall : but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; they shall walk, and not faint.

### Trinity Sunday.

REVELATION xxii. 10-17.

And he saith unto me, Seal not up the words of the prophecy of this book ; for the time is at hand. He that is unrighteous, let him do unrighteousness still : and he

that is filthy, let him be made filthy still : and he that is righteous, let him do righteousness still : and he that is holy, let him be made holy still. Behold, I come quickly ; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right *to come* to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come : he that will, let him take the water of life freely.



**Monday.**

S. LUKE i. 26-33 ; ii. 6-7.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord *is* with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary : for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High : and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end.

And it came to pass, the days were fulfilled that she should be delivered. And she brought forth her firstborn son ; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

**Tuesday.**

S. LUKE ii. 8-20.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them : and they were sore afraid. And the angel said unto them, Be not afraid ; for behold, I bring you good tidings of great joy which shall be to all the people : for there is born to you this

day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you ; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

### Wednesday.

S. LUKE ii. 21-32.

And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young

pigeons. And behold, there was a man in Jerusalem, whose name was Simeon ; and this man was righteous and devout, looking for the consolation of Israel : and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple : and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

Now lettest thou thy servant depart, O Lord,  
According to thy word, in peace ;  
For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of all peoples ;  
A light for revelation to the Gentiles,  
And the glory of thy people Israel.

### Thursday.

#### S. MATTHEW ii. 1-12.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews ? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet,

And thou Bethlehem, land of Judah,  
Art in no wise least among the princes of Judah :  
For out of thee shall come forth a governor,  
Which shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child ; and when ye have found *him*, bring me word, that I also may come and worship him. And they, having heard the king, went their way ; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother ; and they fell down and worshipped him ; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.

### Friday.

S. MATTHEW ii. 13-23.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee : for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt ; and was there until the death of Herod : that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men,

Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children ;

And she would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel : for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither ; and being warned *of God* in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

### Saturday.

S. LUKE ii. 40-52.

And the child grew, and waxed strong, filled with wisdom : and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast ; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem ; and his parents knew it not ; but supposing him to be in the company, they went a day's journey ; and they sought for him among their kinsfolk and acquaintance : and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and

asking them questions : and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me ? wist ye not that I must be in my Father's house ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth ; and he was subject unto them : and his mother kept all *these* sayings in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.

### First Sunday after Trinity.

S. MATTHEW iii. 1-12.

And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye ; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight.

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan ; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come ? Bring forth therefore fruit worthy of repentance : and think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is



able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees : every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost and *with* fire : whose fan is in his hand, and he will thoroughly cleanse his threshing-floor ; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

### Monday.

S. MATTHEW iii. 13-17.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me ? But Jesus answering said unto him, Suffer *it* now : for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water : and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him ; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

### Tuesday.

S. MATTHEW iv. 1-11.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he



answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city ; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down : for it is written,

He shall give his angels charge concerning thee :

And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him ; and behold, angels came and ministered unto him.

### Wednesday.

S. JOHN i. 19-28.

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou ? And he confessed, and denied not ; and he confessed, I am not the Christ. And they asked him, What then ? Art thou Elijah ? And he saith, I am not. Art thou the prophet ? And he answered, No. They said therefore unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest

thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth one whom ye know not, *even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose. These things were done in Bethany beyond Jordan, where John was baptizing.

### Thursday.

S. JOHN i. 29-34.

On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

### Friday.

S. JOHN i. 35-42.

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest

thou ? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode ; and they abode with him that day : it was about the tenth hour. One of the two that heard John *speake*, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John : thou shalt be called Cephas (which is by interpretation, Peter).

### Saturday.

S. JOHN i. 43-51.

On the morrow he was minded to go forth into Galilee, and he findeth Philip : and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth ? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile ! Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God ; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou ? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

## Second Sunday after Trinity.

S. JOHN ii. 1-12.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

## Monday.

S. JOHN ii. 13-25.

And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of

money sitting : and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen ; and he poured out the changers' money, and overthrew their tables ; and to them that sold the doves he said, Take these things hence ; make not my Father's house a house of merchandise. His disciples remembered that it was written, The zeal of thine house shall eat me up. The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things ? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days ? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this : and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man ; for he himself knew what was in man.

### Tuesday.

#### S. JOHN iii. 1-15.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God : for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ?

can he enter a second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth : so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things ? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen ; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things ? And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth may in him have eternal life.

### Wednesday.

S. JOHN iii. 22-30.

After these things came Jesus and his disciples into the land of Judæa ; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there : and they came, and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness,



behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.

### Thursday.

#### S. JOHN iv. 1-14.

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judæa, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living



water ? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle ? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

### Friday.

S. JOHN iv. 15-26.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband : for thou hast had five husbands ; and he whom thou now hast is not thy husband : this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not : we worship that which we know : for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth : for such doth the Father seek to be his worshippers. God is a Spirit : and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ) : when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am *he*.

## Saturday.

S. JOHN iv. 27-38.

And upon this came his disciples ; and they marvelled that he was speaking with a woman ; yet no man said, What seekest thou ? or, Why speakest thou with her ? So the woman left her waterpot, and went away into the city, and saith to the men, Come, see a man, which told me all things that *ever* I did : can this be the Christ ? They went out of the city, and were coming to him. In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him *ought* to eat ? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and *then* cometh the harvest ? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal ; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured : others have laboured, and ye are entered into their labour.

## Third Sunday after Trinity.

S. JOHN iv. 39-45.

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. So when the Samaritans came unto him, they besought him to abide with them : and he abode there two days. And many more believed

because of his word ; and they said to the woman, Now we believe, not because of thy speaking : for we have heard for ourselves, and know that this is indeed the Saviour of the world.

And after the two days he went forth from thence into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast : for they also went unto the feast.

### Monday.

S. JOHN iv. 46-54.

He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son ; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way ; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth : and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

## Tuesday.

S. LUKE iv. 16-22.

And he came to Nazareth, where he had been brought up : and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor :

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down : and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth : and they said, Is not this Joseph's son ?

## Wednesday.

S. LUKE iv. 23-30.

And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself : whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land ; and unto none of them was Elijah sent, but only to

Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

### Thursday.

S. LUKE iv. 31-37.

And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority. And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him into every place of the region round about.

### Friday.

S. LUKE v. 1-11.

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by

the lake of Gennesaret ; and he saw two boats standing by the lake : but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing : but at thy word I will let down the nets. And when they had done this, they inclosed a great multitude of fishes ; and their nets were breaking ; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken ; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.

### Saturday.

#### S. MATTHEW viii. 14-22.

And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her ; and she arose, and ministered unto him. And when even was come, they brought unto him many possessed with devils : and he cast out the spirits with a word, and healed all that were sick : that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.



Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And there came a scribe, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* nests ; but the Son of man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me ; and leave the dead to bury their own dead.

#### Fourth Sunday after Trinity.

S. MARK i. 35-45.

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him ; and they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also ; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out devils.

And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will ; be thou made clean. And straightway the leprosy departed from him, and he was made clean. And he strictly charged him, and straightway sent him out, and saith unto him, See thou say nothing to any man : but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the



matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places : and they came to him from every quarter.

### Monday.

S. LUKE v. 17-26.

And it came to pass on one of those days, that he was teaching ; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem : and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied : and they sought to bring him in, and to lay him before him. And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies ? Who can forgive sins, but God alone ? But Jesus perceiving their reasonings, answered and said unto them, What reason ye in your hearts ? Whether is easier, to say, Thy sins are forgiven thee ; or to say, Arise and walk ? But that ye may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God ; and they were filled with fear, saying, We have seen strange things to-day.

## Tuesday.

S. JOHN v. 1-9.

After these things there was a feast of the Jews ; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole ? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

## Wednesday.

S. JOHN v. 9-18.

Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk ? But he that was healed wist not who it was : for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because

he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

### Thursday.

S. JOHN v. 19-29.

Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing : for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth : and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son ; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself : and he gave him authority to execute judgement, because he is the Son of man. Marvel not at this : for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done ill, unto the resurrection of judgement.

## Friday.

S. JOHN v. 30-38.

I can of myself do nothing : as I hear, I judge : and my judgement is righteous ; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man : howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth : and ye were willing to rejoice for a season in his light. But the witness which I have is greater than *that of* John : for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you : for whom he sent, him ye believe not.

## Saturday.

S. JOHN v. 39-47.

Ye search the scriptures, because ye think that in them ye have eternal life ; and these are they which bear witness of me ; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that *cometh* from the only God ye seek not ? Think not that I will accuse you to the Father : there is one that

accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me ; for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?

### Fifth Sunday after Trinity.

S. MATTHEW xii. 1-8.

At that season Jesus went on the sabbath day through the cornfields ; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him ; how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests ? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless ? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

### Monday.

S. MATTHEW xii. 9-16.

And he departed thence, and went into their synagogue : and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day ? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out ? How much then is a man

of more value than a sheep ! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth ; and it was restored whole, as the other. But the Pharisees went out, and took counsel against him, how they might destroy him. And Jesus perceiving *it* withdrew from thence : and many followed him ; and he healed them all, and charged them that they should not make him known.

### Tuesday.

S. LUKE vi. 12-19.

And it came to pass in these days, that he went out into the mountain to pray ; and he continued all night in prayer to God. And when it was day, he called his disciples : and he chose from them twelve, whom also he named apostles ; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James *the son* of Alphæus, and Simon which was called the Zealot, and Judas *the son* of James, and Judas Iscariot, which was the traitor ; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him : for power came forth from him, and healed *them* all.

### Wednesday.

S. LUKE vi. 20-26.

And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor : for yours is the kingdom of God.



Blessed *are* ye that hunger now : for ye shall be filled. Blessed *are* ye that weep now : for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap *for joy* : for behold, your reward is great in heaven : for in the same manner did their fathers unto the prophets. But woe unto you that are rich ! for ye have received your consolation. Woe unto you, ye that are full now ! for ye shall hunger. Woe *unto you*, ye that laugh now ! for ye shall mourn and weep. Woe *unto you*, when all men shall speak well of you ! for in the same manner did their fathers to the false prophets.

### Thursday.

#### S. LUKE vi. 27-38.

But I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the *one* cheek offer also the other ; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that asketh thee ; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye ? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye ? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye ? even sinners lend to sinners, to receive again as much. But love your enemies, and do *them* good, and lend, never despairing ; and your reward shall be great, and ye shall be sons of the Most High : for he is kind toward the unthankful and evil. Be ye merciful, even as your Father



is merciful. And judge not, and ye shall not be judged : and condemn not, and ye shall not be condemned : release, and ye shall be released : give, and it shall be given unto you ; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

### Friday.

S. LUKE vi. 39-45.

And he spake also a parable unto them, Can the blind guide the blind ? shall they not both fall into a pit ? The disciple is not above his master : but every one when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bringeth forth corrupt fruit ; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good ; and the evil *man* out of the evil *treasure* bringeth forth that which is evil : for out of the abundance of the heart his mouth speaketh.

### Saturday.

S. LUKE viii. 16-21.

And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed ; but putteth

it on a stand, that they which enter in may see the light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

And there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand without, desiring to see thee. But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

### Sixth Sunday after Trinity.

#### S. LUKE vii. 1-10.

After he had ended all his sayings in the ears of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things,

he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole.

### Monday.

S. LUKE vii. 11-17.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

### Tuesday.

S. LUKE vii. 36-50.

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his

feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors : the one owed five hundred pence, and the other fifty. When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most ? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss : but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint : but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins ? And he said unto the woman, Thy faith hath saved thee ; go in peace.

### Wednesday.

S. LUKE vii. 18-23.

And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another ? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying,

Art thou he that cometh, or look we for another ? In that hour he cured many of diseases and plagues and evil spirits ; and on many that were blind he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard ; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

### Thursday.

S. LUKE vii. 24-35.

And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold ? a reed shaken with the wind ? But what went ye out to see ? a man clothed in soft raiment ? Behold, they which are gorgeously appparelled, and live delicately, are in kings' courts. But what went ye out to see ? a prophet ? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,  
Who shall prepare thy way before thee.

I say unto you, Among them that are born of women there is none greater than John : yet he that is but little in the kingdom of God is greater than he. And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. Whereunto then shall I liken the men of this generation, and to what are they like ? They are like unto children that sit in the marketplace, and call one to another ; which say, We

piped unto you, and ye did not dance ; we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine ; and ye say, He hath a devil. The Son of man is come eating and drinking ; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners ! And wisdom is justified of all her children.

### Friday.

S. MATTHEW xii. 22-30.

Then was brought unto him one possessed with a devil, blind and dumb : and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, Is this the son of David ? But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand : and if Satan casteth out Satan, he is divided against himself ; how then shall his kingdom stand ? And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man* ? and then he will spoil his house. He that is not with me is against me ; and he that gathereth not with me scattereth.

### Saturday.

S. LUKE viii. 1-8.

And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the



twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

And when a great multitude came together, and they of every city resorted unto him, he spake by a parable : The sower went forth to sow his seed : and as he sowed, some fell by the way side ; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock ; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns ; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

### Seventh Sunday after Trinity.

#### S. MATTHEW ix. 27-34.

And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. But they went forth, and spread abroad his fame in all that land.

And as they went forth, behold, there was brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb man spake : and the multitudes marvelled, saying, It was never so seen in Israel. But the



Pharisees said, By the prince of the devils casteth he out devils.

### Monday.

S. MARK iv. 35-41.

And on that day, when even was come, he saith unto them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion : and they awake him, and say unto him, Master, carest thou not that we perish ? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye fearful ? have ye not yet faith ? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him ?

### Tuesday.

S. LUKE viii. 40-42 ; 49-56.

And as Jesus returned, the multitude welcomed him ; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus' feet, and besought him to come into his house ; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead ; trouble not the Master. But Jesus hearing it, answered him, Fear not : only believe, and she shall be made whole

And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weeping, and bewailing her : but he said, Weep not ; for she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediately : and he commanded that *something* be given her to eat. And her parents were amazed : but he charged them to tell no man what had been done.

### Wednesday.

S. LUKE viii. 43-48.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment : and immediately the issue of her blood stanchèd. And Jesus said, Who is it that touched me ? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush *thee*. But Jesus said, Some one did touch me : for I perceived that power had gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. And he said unto her, Daughter, thy faith hath made thee whole ; go in peace.

### Thursday.

S. LUKE v. 29-39.

And Levi made him a great feast in his house : and there was a great multitude of publicans and of others that

were sitting at meat with them. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners ? And Jesus answering said unto them, They that are whole have no need of a physician ; but they that are sick. I am not come to call the righteous but sinners to repentance. And they said unto him, The disciples of John fast often, and make supplications ; likewise also the *disciples* of the Pharisees ; but thine eat and drink. And Jesus said unto them, Can ye make the sons of the bridechamber fast, while the bridegroom is with them ? But the days will come ; and when the bridegroom shall be taken away from them, then will they fast in those days. And he spake also a parable unto them ; No man rendeth a piece from a new garment and putteth it upon an old garment ; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins ; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. And no man having drunk old wine desireth new ; for he saith, The old is good.

### Friday.

S. MATTHEW ix. 35-38 ; x. 1.

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers

into his harvest. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

### Saturday.

S. MATTHEW x. 5-15.

These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans : but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils : freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses ; no wallet for *your* journey, neither two coats, nor shoes, nor staff : for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy ; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

### Eighth Sunday after Trinity.

S. MATTHEW x. 16-23.

Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to councils, and in their synagogues they will scourge you ;

yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak : for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child : and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next : for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

### Monday.

#### S. MATTHEW x. 24-33.

A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household ! Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light : and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing ? and not one of them shall fall on the ground without your Father : but the very hairs of your head are all numbered. Fear not therefore ; ye are of more value than many sparrows. Every one therefore who shall

## 180 INCIDENTS IN THE LIFE OF OUR LORD

confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

### Tuesday.

S. MATTHEW x. 34-42.

Think not that I am come to send peace on the earth : I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law : and a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it ; and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

### Wednesday.

S. MATTHEW xi. 25-30.

At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea, Father, for so it was well-

pleasing in thy sight. All things have been delivered unto me of my Father : and no one knoweth the Son, save the Father ; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

### Thursday.

S. MATTHEW xii. 38-45.

Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it but the sign of Jonah the prophet : for as Jonah was three days and three nights in the belly of the whale ; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it : for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out ; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there : and the last state of that man be-



## 182 INCIDENTS IN THE LIFE OF OUR LORD

cometh worse than the first. Even so shall it be also unto this evil generation.

### Friday.

S. MATTHEW xiv. 1-12.

At that season Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; and he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

### Saturday.

S. LUKE ix. 10-17.

And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving it followed him: and he welcomed

them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

### Ninth Sunday after Trinity.

S. MATTHEW xiv. 22-33.

And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord,

if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind, he was afraid ; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt ? And when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

### Monday.

S. JOHN vi. 22-35.

On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks) : when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you : for him the Father, *even* God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God ? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They

said therefore unto him, What then doest thou for a sign, that we may see, and believe thee ? what workest thou ? Our fathers ate the manna in the wilderness ; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven ; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life : he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

### Tuesday.

S. JOHN vi. 41-51.

The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? how doth he now say, I am come down out of heaven ? Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which sent me draw him : and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven : if any man eat of this bread,

he shall live for ever : yea and the bread which I will give is my flesh, for the life of the world.

### Wednesday.

S. JOHN vi. 52-59.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat ? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father ; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven : not as the fathers did eat, and died : he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

### Thursday.

S. JOHN vi. 60-71 ; vii. 1.

Many therefore of his disciples, when they heard *this*, said, This is a hard saying ; who can hear it ? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble ? *What* then if ye should behold the Son of man ascending where he was before ? It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should

betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him.

### Friday.

#### S. MATTHEW xv. 1-9.

Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, Honour thy father and thy mother: and, He that speaketh evil of father and mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given *to God*; he shall not honour his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying,

This people honoureth me with their lips;

But their heart is far from me.

But in vain do they worship me,

Teaching *as their* doctrines the precepts of men.



## Saturday.

S. LUKE ix. 18-26.

And it came to pass, as he was praying alone, the disciples were with him : and he asked them, saying, Who do the multitudes say that I am ? And they answering said, John the Baptist ; but others say, Elijah ; and others, that one of the old prophets is risen again. And he said unto them, But who say ye that I am ? And Peter answering said, The Christ of God. But he charged them, and commanded *them* to tell this to no man ; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it ; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self ? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels.

## Tenth Sunday after Trinity.

S. LUKE xi. 37-44.

Now as he spake, a Pharisee asketh him to dine with him : and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter ; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the



outside make the inside also? Howbeit give for alms those things which are within; and behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

### Monday.

#### S. LUKE xi. 45-54.

And one of the lawyers answering saith unto him, Master, in saying this thou reproachest us also. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And when he was come out from thence, the scribes and the Pharisees began to press upon *him* vehemently,

and to provoke him to speak of many things ; laying wait for him, to catch something out of his mouth.

### Tuesday.

S. MATTHEW xv. 10-20.

And he called to him the multitude, and said unto them, Hear, and understand : Not that which entereth into the mouth defileth the man ; but that which proceedeth out of the mouth, this defileth the man. Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying ? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone : they are blind guides. And if the blind guide the blind, both shall fall into a pit. And Peter answered and said unto him, Declare unto us the parable. And he said, Are ye also even yet without understanding ? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught ? But the things which proceed out of the mouth come forth out of the heart ; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings : these are the things which defile the man : but to eat with unwashen hands defileth not the man.

### Wednesday.

S. LUKE xii. 1-9.

In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall

not be revealed : and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light ; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear : Fear him, which after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings ? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not : ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God : but he that denieth me in the presence of men shall be denied in the presence of the angels of God.

### Thursday.

S. LUKE xii. 13-21.

And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you ? And he said unto them, Take heed, and keep yourselves from all covetousness : for a man's life consisteth not in the abundance of the things which he possesseseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, be

merry. But God said unto him, Thou foolish one, this night is thy soul required of thee ; and the things which thou hast prepared, whose shall they be ? So is he that layeth up treasure for himself, and is not rich toward God.

### Friday.

S. LUKE xii. 22-34.

And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* life, what ye shall eat ; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap ; which have no store-chamber nor barn ; and God feedeth them : of how much more value are ye than the birds ! And which of you by being anxious can add a cubit unto his stature ? If then ye are not able to do even that which is least, why are ye anxious concerning the rest ? Consider the lilies, how they grow : they toil not, neither do they spin ; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven ; how much more *shall he clothe* you, O ye of little faith ? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after : but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms ; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

**Saturday.****S. MATTHEW xv. 21-28.**

And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord : for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith : be it done unto thee even as thou wilt. And her daughter was healed from that hour.

**Eleventh Sunday after Trinity.****S. MARK vii. 31-37.**

And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man ; but the more he charged them, so much the

## 194 INCIDENTS IN THE LIFE OF OUR LORD

more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

### Monday.

S. MARK viii. 11-21.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into *the boat* departed to the other side.

And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with another, saying, We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand?

### Tuesday.

S. MATTHEW xvi. 13-20.

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John



the Baptist ; some, Elijah : and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am ? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church ; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

### Wednesday.

#### S. MATTHEW xvi. 21-27.

From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan : thou art a stumblingblock unto me : for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it : and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life ? or what shall a man give in exchange for his life ? For the Son of man shall come



in the glory of his Father with his angels ; and then shall he render unto every man according to his deeds.

### Thursday.

#### S. MATTHEW xvii. 1-13.

And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart : and he was transfigured before them : and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, I will make here three tabernacles ; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them : and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased ; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.

And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come ? And he answered and said, Elijah indeed cometh, and shall restore all things : but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

## Friday.

S. MATTHEW xvii. 14-20.

And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

## Saturday.

S. MATTHEW xviii. 1-7.

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to

## 198 INCIDENTS IN THE LIFE OF OUR LORD

stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling ! for it must needs be that the occasions come ; but woe to that man through whom the occasion cometh !

### Twelfth Sunday after Trinity.

S. MATTHEW xviii. 8-14.

And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee : it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee : it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye ? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray ? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

### Monday.

S. MATTHEW xviii. 15-20.

And if thy brother sin against thee, go, shew him his fault between thee and him alone : if he hear thee, thou hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses

or three every word may be established. And if he refuse to hear them, tell it unto the church : and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven : and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

### Tuesday.

#### S. MATTHEW xviii. 21-35.

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him ? until seven times ? Jesus saith unto him, I say not unto thee, Until seven times ; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence : and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not : but went and

cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me : shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

### Wednesday.

S. MATTHEW xi. 20-24.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven ? thou shalt go down unto Hades : for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

### Thursday.

S. JOHN vii. 2-13.

Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may

behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come ; but your time is alway ready. The world cannot hate you ; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast : I go not up yet unto this feast ; because my time is not yet fulfilled. And having said these things unto them, he abode *still* in Galilee.

But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he ? And there was much murmuring among the multitudes concerning him : some said, He is a good man ; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

### Friday.

S. JOHN vii. 14-24.

But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned ? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether* I speak from myself. He that speaketh from himself seeketh his own glory : but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet* none of you doeth the law ? Why seek ye to kill me ? The multitude answered,

Thou hast a devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgement.

### Saturday.

S. JOHN vii. 25-31.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?

### Thirteenth Sunday after Trinity.

S. JOHN vii. 37-52.

Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the



scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive : for the Spirit was not yet *given* ; because Jesus was not yet glorified. *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee ? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was ? So there arose a division in the multitude because of him. And some of them would have taken him ; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees ; and they said unto them, Why did ye not bring him ? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray ? Hath any of the rulers believed on him, or of the Pharisees ? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth ? They answered and said unto him, Art thou also of Galilee ? Search, and see that out of Galilee ariseth no prophet.

### Monday.

S. JOHN viii. 12-20.

Again therefore Jesus spake unto them, saying, I am the light of the world ; he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself ; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my

witness is true ; for I know whence I came, and whither I go ; but ye know not whence I come, or whither I go. Ye judge after the flesh ; I judge no man. Yea and if I judge, my judgement is true ; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father ? Jesus answered, Ye know neither me nor my Father : if ye knew me, ye would know my Father also. These works spake he in the treasury, as he taught in the temple : and no man took him ; because his hour was not yet come.

### Tuesday.

S. JOHN viii. 21-30.

He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin : whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come ? And he said unto them, Ye are from beneath ; I am from above : ye are of this world ; I am not of this world. I said therefore unto you, that ye shall die in your sins : for except ye believe that I am *he*, ye shall die in your sins. They said therefore unto him, Who art thou ? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you : howbeit he that sent me is true ; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself, but as the Father

taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

### Wednesday.

S. JOHN viii. 31-42.

Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with *my* Father: and ye also do the things which ye heard from *your* father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.

## Thursday.

S. JOHN viii. 51-59.

Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

## Friday.

S. LUKE xi. 1-13.

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

And he said unto them, Which of you shall have a

friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

### Saturday.

#### S. JOHN ix. 1-12.

And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the

pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am *he*. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.

### Fourteenth Sunday after Trinity.

S. JOHN ix. 13-25.

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his



eyes, we know not : ask him ; he is of age, he shall speak for himself. These things said his parents, because they feared the Jews : for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. Therefore said his parents, He is of age ; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God : we know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not : one thing I know, that, whereas I was blind, now I see.

### Monday.

#### S. JOHN ix. 26-41.

They said therefore unto him, What did he to thee ? how opened he thine eyes ? He answered them, I told you even now, and ye did not hear : wherefore would ye hear it again ? would ye also become his disciples ? And they reviled him, and said, Thou art his disciple ; but we are disciples of Moses. We know that God hath spoken unto Moses : but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners : but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out.

Jesus heard that they had cast him out ; and finding him, he said, Dost thou believe on the Son of God ? He answered and said, And who is he, Lord, that I may believe



on him ? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgement came I into this world, that they which see not may see ; and that they which see may become blind. Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind ? Jesus said unto them, If ye were blind, ye would have no sin : but now ye say, We see : your sin remaineth.

Tuesday.

S. LUKE x. 1-12.

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few : pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways : behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes, and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace *be* to this house. And if a son of peace be there, your peace shall rest upon him : but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you : and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you : howbeit know this, that the kingdom of

God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

### Wednesday.

S. LUKE ix. 49-56.

And John answered and said, Master, we saw one casting out devils in thy name ; and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid *him* not : for he that is not against you is for you.

And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face : and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was *as though he were* going to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them ? But he turned, and rebuked them. And they went to another village.

### Thursday.

S. LUKE xvii. 11-19.

And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off : and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God ; and he fell upon his face at his feet, giving him thanks : and he was a

## 212 INCIDENTS IN THE LIFE OF OUR LORD

Samaritan. And Jesus answering said, Were not the ten cleansed ? but where are the nine ? Were there none found that returned to give glory to God, save this stranger ? And he said unto him, Arise, and go thy way : thy faith hath made thee whole.

### Friday.

S. LUKE xiii. 10-17.

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years ; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her : and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work : in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath ? And as he said these things, all his adversaries were put to shame : and all the multitude rejoiced for all the glorious things that were done by him.

### Saturday.

S. LUKE xiii. 22-30.

And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. And one

said unto him, Lord, are they few that be saved ? And he said unto them, Strive to enter in by the narrow door : for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us ; and he shall answer and say to you, I know you not whence ye are ; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets ; and he shall say, I tell you, I know not whence ye are ; depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

### Fifteenth Sunday after Trinity.

S. Luke x. 17-24.

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy : and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you ; but rejoice that your names are written in heaven.

In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea, Father ; for so it was well-pleasing in thy sight. All things have

been delivered unto me of my Father : and no one knoweth who the Son is, save the Father ; and who the Father is, save the Son, and he to whomsoever the Son willet to reveal *him*. And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see : for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not.

### Monday.

S. LUKE xvii. 20-30.

And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation : neither shall they say, Lo, here ! or, There ! for lo, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there ! Lo, here ! go not away, nor follow after *them* ; for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven ; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot ; they ate, they drank, they bought, they sold, they planted, they builded ; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all :

after the same manner shall it be in the day that the Son of man is revealed.

### Tuesday.

S. LUKE x. 38-42.

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

### Wednesday.

S. JOHN x. 22-30.

And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand. I and the Father are one.



## Thursday.

S. JOHN x. 31-42.

The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

## Friday.

S. LUKE xviii. 1-8.

And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine



adversary. And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them ? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth ?

### Saturday.

S. LUKE xviii. 9-17.

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought : Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week ; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other : for every one that exalteth himself shall be humbled ; but he that humbleth himself shall be exalted.

And they brought unto him also their babes, that he should touch them : but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

**Sixteenth Sunday after Trinity.**

S. LUKE xviii. 31-43.

And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon : and they shall scourge and kill him : and the third day he shall rise again. And they understood none of these things ; and this saying was hid from them, and they perceived not the things that were said.

And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging : and hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace : but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him, What wilt thou that I should do unto thee ? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight : thy faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.

**Monday.**

S. MATTHEW xix. 16-22.

And behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life ? And he

said unto him, Why askest thou me concerning that which is good ? One there is who is good : but if thou wouldest enter into life, keep the commandments. He saith unto him, Which ? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I observed : what lack I yet ? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me. But when the young man heard the saying, he went away sorrowful : for he was one that had great possessions.

### Tuesday.

#### S. MATTHEW xix. 23-30.

And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved ? And Jesus looking upon *them* said to them, With men this is impossible ; but with God all things are possible. Then answered Peter and said unto him, Lo, we have left all, and followed thee ; what then shall we have ? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a

hundredfold, and shall inherit eternal life. But many shall be last *that are* first ; and first *that are* last.

### Wednesday.

S. JOHN xi. 1-16.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee ; and goest thou thither again ? Jesus answered, Are there not twelve hours in the day ? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he : and after this he saith unto them, Our friend Lazarus is fallen asleep ; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death : but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

## Thursday.

S. JOHN xi. 17-27.

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.

## Friday.

S. JOHN xi. 28-36.

And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary there-

fore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews *also* weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him ? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him !

### Saturday.

S. JOHN xi. 37-46.

But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die ? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God ? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always : but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes ; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him. But some of then went away to the Pharisees, and told them the things which Jesus had done.



**Seventeenth Sunday after Trinity.**

S. JOHN xi. 47-57.

The chief priests therefore and the Pharisees gathered a council, and said, What do we ? for this man doeth many signs. If we let him thus alone, all men will believe on him : and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself : but being high priest that year, he prophesied that Jesus should die for the nation ; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim ; and there he tarried with the disciples. Now the passover of the Jews was at hand : and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye ? That he will not come to the feast ? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

**Monday.**

S. MATTHEW xx. 20-28.

Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing



of him. And he said unto her, What wouldest thou ? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink ? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink : but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you : but whosoever would become great among you shall be your minister ; and whosoever would be first among you shall be your servant : even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

### Tuesday.

S. LUKE xix. 1-10.

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus ; and he was a chief publican, and he was rich. And he sought to see Jesus who he was ; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him : for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down ; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is

gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

### Wednesday.

S. LUKE xix. 11-28.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye *herewith* till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, *here* is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst

not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me. And when he had thus spoken, he went on before, going up to Jerusalem.

### Thursday.

S. JOHN xii. 1-11.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always.

The common people therefore of the Jews learned that he was there : and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death ; because that by reason of him many of the Jews went away, and believed on Jesus.

### Friday.

#### S. MATTHEW xxi. 1-11.

And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her : loose *them*, and bring *them* unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them ; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Zion,

Behold, thy King cometh unto thee,

Meek and riding upon an ass,

And upon a colt the foal of an ass.

And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments ; and he sat thereon. And the most part of the multitude spread their garments in the way ; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this ? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

**Saturday.**S. MATTHEW **xxi.** 12-17.

And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves ; and he saith unto them, It is written, My house shall be called a house of prayer : but ye make it a den of robbers. And the blind and the lame came to him in the temple : and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David ; they were moved with indignation, and said unto him, Hearest thou what these are saying ? And Jesus saith unto them, Yea : did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ? And he left them, and went forth out of the city to Bethany, and lodged there.

**Eighteenth Sunday after Trinity.**S. MATTHEW **xxi.** 23-32.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things ? and who gave thee this authority ? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it ? from heaven or from men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why then did ye not believe him ? But if we shall say, From men ; we fear the multi-

tude ; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. But what think ye ? A man had two sons ; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not : but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir : and went not. Whether of the twain did the will of his father ? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

### Monday.

S. MATTHEW **xxi.** 33-46.

Hear another parable : There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first : and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir ; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard,



and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen ? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner.

This was from the Lord,

And it is marvellous in our eyes ?

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces : but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

### Tuesday.

S. MATTHEW xxii. 15-22.

Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one : for thou regardest not the person of men. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ? Shew me the tribute money. And they brought unto him a penny. And he saith unto them Whose is this image and superscription ? They say unto him, Cæsar's. Then saith he unto them, Render therefore



unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went their way.

### Wednesday.

#### S. MATTHEW xxii. 23-33.

On that day there came to him Sadducees, which say that there is no resurrection : and they asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren : and the first married and deceased, and having no seed left his wife unto his brother ; in like manner the second also, and the third, unto the seventh. And after them all the woman died. In the resurrection therefore whose wife shall she be of the seven ? for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not *the God* of the dead, but of the living. And when the multitudes heard it, they were astonished at his teaching.

### Thursday.

#### S. MATTHEW xxii. 34-46.

But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting him, Master, which is the great commandment in the law ? And he said unto him, Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ ? whose son is he ? They say unto him, *The son of David*. He saith unto them, How then doth David in the Spirit call him Lord, saying,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I put thine enemies underneath thy feet ?

If David then calleth him Lord, how is he his son ? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

### Friday.

#### S. MATTHEW xxiii. 1-12.

Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat : all things therefore whatsoever they bid you, *these* do and observe : but do not ye after their works ; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with their finger. But all their works they do for to be seen of men : for they make broad their phylacteries, and enlarge the borders of *their garments*, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, Rabbi. But be not ye called Rabbi : for one is your teacher, and all ye are brethren. And call no man your father on the earth : for

one is your Father, which is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

### Saturday.

S. MATTHEW xxiii. 23, 24 and 29-38.

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I

have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.

### Nineteenth Sunday after Trinity.

S. MATTHEW xxiv. 1-14.

And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

## Monday.

S. MATTHEW xxiv. 23-27.

Then if any man shall say unto you, Lo, here is the Christ, or, Here ; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore thay shall say unto you, Behold, he is in the wilderness ; go not forth : Behold, he is in the inner chambers ; believe *it* not. For as the lightning cometh forth from the east, and is seen even unto the west ; so shall be the coming of the Son of man.

## Tuesday.

S. LUKE xxii. 1-13.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the scribes sought how they might put him to death ; for they feared the people.

And Satan entered into Judas who was called Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them. And they were glad, and covenanted to give him money. And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready ? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water ; follow him into the house whereinto he

goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

### Wednesday.

S. JOHN xiii. 1-11.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.



## Thursday.

S. JOHN xiii. 12-20.

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

## Friday.

S. JOHN xiii. 21-30.

When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him and saith unto him, Tell *us* who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the*



## 238 INCIDENTS IN THE LIFE OF OUR LORD

*son* of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast ; or, that he should give something to the poor. He then having received the sop went out straightway ; and it was night.

### Saturday.

S. JOHN xiii. 31-38.

When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him ; and God shall glorify him in himself, and straightway shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go, ye cannot come ; so now I say unto you. A new commandment I give unto you, that ye love one another ; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter saith unto him, Lord, whither goest thou ? Jesus answered, Whither I go, thou canst not follow me now ; but thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow thee even now ? I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for me ? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

### Twentieth Sunday after Trinity.

S. MATTHEW xxvi. 26-32.

And as they were eating, Jesus took bread, and blessed, and brake it ; and he gave to the disciples, and said, Take, eat ; this is my body. And he took a cup, and gave thanks,

and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out unto the mount of Olives. Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee.

### Monday.

#### S. MATTHEW xxvi. 36-46.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he to the disciples, and saith unto them,

## 240 INCIDENTS IN THE LIFE OF OUR LORD

Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going : behold, he is at hand that betrayeth me.

### Tuesday.

S. MATTHEW xxvi. 47-56.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he : take him. And straightway he came to Jesus, and said, Hail, Rabbi ; and kissed him. And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place : for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels ? How then should the scriptures be fulfilled, that thus it must be ? In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me ? I sat daily in the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

### Wednesday.

S. JOHN xviii. 12-24.

So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to

Annas first ; for he was father in law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest ; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples ? He saith, I am not. Now the servants and the officers were standing *there*, having made a fire of coals ; for it was cold ; and they were warming themselves : and Peter also was with them, standing and warming himself.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world ; I ever taught in synagogues, and in the temple, where all the Jews come together ; and in secret spake I nothing. Why askest thou me ? ask them that have heard *me*, what I spake unto them : behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ? Annas therefore sent him bound unto Caiaphas the high priest.

### Thursday.

S. MATTHEW xxvi. 57-67.

And they that had taken Jesus led him away to *the house* of Caiaphas the high priest, where the scribes and the elders were gathered together. But Peter followed

him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death ; and they found it not, though many false witnesses came. But afterward came two, and said, This man said, I am able to destroy the temple of God, and to build it in three days. And the high priest stood up, and said unto him, Answerest thou nothing ? what is it which these witness against thee ? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said : nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy : what further need have we of witnesses ? behold, now ye have heard the blasphemy : what think ye ? They answered and said, He is worthy of death.

### Friday.

S. LUKE xxii. 54-62.

And they seized him, and led him *away*, and brought him into the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of *the fire*, and looking stedfastly upon him, said, This man also was with him. But he denied, saying, Woman, I know him not. And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him : for he is a Galilæan. But Peter said,

Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out, and wept bitterly.

### Saturday.

S. LUKE xxii. 63-71.

And the men that held *Jesus* mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophecy : who is he that struck thee ? And many other things spake they against him, reviling him.

And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes ; and they led him away into their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe : and if I ask *you*, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God ? And he said unto them, Ye say that I am. And they said, What further need have we of witness ? for we ourselves have heard from his own mouth.

### Twenty-First Sunday after Trinity.

S. MATTHEW xxvii. 3-10.

Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us ? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed ;



and he went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom *certain* of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

### Monday.

S. LUKE xxiii. 1-7.

And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

### Tuesday.

S. LUKE xxiii. 8-16.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some



miracle done by him. And he questioned him in many words ; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day : for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people : and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him : no, nor yet Herod : for he sent him back unto us ; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him.

### Wednesday.

#### S. MATTHEW xxvii. 11-23.

Now Jesus stood before the governor : and the governor asked him, saying, Art thou the King of the Jews ? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee ? And he gave him no answer, not even to one word : insomuch that the governor marvelled greatly. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you ? Barabbas, or Jesus which is called Christ ? For he knew that for envy they had delivered him up. And while he was sitting on the judgement-seat, his wife sent unto

him, saying, Have thou nothing to do with that righteous man : for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you ? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ ? They all say, Let him be crucified. And he said, Why, what evil hath he done ? But they cried out exceedingly, saying, Let him be crucified.

### Thursday.

S. JOHN xviii. 33-40.

Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the King of the Jews ? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me ? Pilate answered, Am I a Jew ? Thine own nation and the chief priests delivered thee unto me : what hast thou done ? Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth ?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom, that I should release unto you one at the passover : will ye therefore that I release unto you the

King of the Jews ? They cried out therefore again, saying, Not this man, but Barabbas.

Friday.

S. JOHN xix. 1-16.

Then Pilate therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment ; and they came unto him, and said, Hail, King of the Jews ! and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man ! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him : for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid ; and he entered into the palace again, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me ? knowest thou not that I have power to release thee, and have power to crucify thee ? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above : therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him : but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend : every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on

the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

### Saturday.

S. LUKE xxiii. 26-38.

And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save

himself, if this is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

### Twenty-Second Sunday after Trínity.

S. LUKE xxiii. 39-43.

And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

### Monday.

S. JOHN xix. 23-27.

The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,  
And upon my vesture did they cast lots.

These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's

sister, Mary the *wife* of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son ! Then saith he to the disciple, Behold, thy mother ! And from that hour the disciple took her unto his own *home*.

### Tuesday.

S. MATTHEW xxvii. 45-56.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani* ? that is, My God, my God, why hast thou forsaken me ? And some of them that stood there, when they heard it, said, This man calleth *Elijah*. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, Let be ; let us see whether *Elijah* cometh to save him. And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake ; and the rocks were rent ; and the tombs were opened ; and many bodies of the saints that had fallen asleep were raised ; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him : among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.



## Wednesday.

S. JOHN xix. 31-37.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him : but when they came to Jesus, and saw that he was dead already, they brake not his legs : howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true : and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

## Thursday.

S. JOHN xix. 38-42.

And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus : and Pilate gave *him* leave. He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound *weight*. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.



## Friday.

S. MATTHEW xxvii. 62-66.

Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead : and the last error will be worse than the first. Pilate said unto them, Ye have a guard : go your way, make it *as* sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

## Saturday.

S. LUKE xxiii. 55-56 ; xxiv. 1-12.

And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel : and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead ? He is not here, but is risen : remember how he spake unto you when he was yet in Galilee, saying that the Son of man

must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James : and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk ; and they disbelieved them. But Peter arose, and ran unto the tomb ; and stooping and looking in, he seeth the linen cloths by themselves ; and he departed to his home, wondering at that which was come to pass.

### Twenty-Third Sunday after Trinity.

S. JOHN xx. 11-18.

But Mary was standing without at the tomb weeping : so, as she wept, she stooped and looked into the tomb ; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni ; which is to say, Master. Jesus saith to her, Touch me not ; for I am not yet ascended unto the Father : but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth

## 254 INCIDENTS IN THE LIFE OF OUR LORD

the disciples, I have seen the Lord ; and *how that* he had said these things unto her.

### Monday.

S. MATTHEW xxviii. 11-15.

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught : and this saying was spread abroad among the Jews, *and continueth* until this day.

### Tuesday.

S. LUKE xxiv. 13-35.

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk ? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days ? And he said unto them, What things ? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed

and word before God and all the people : and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb ; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said : but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken ! Behoved it not the Christ to suffer these things, and to enter into his glory ? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going : and he made as though he would go further. And they constrained him, saying, Abide with us : for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him ; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures ? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

## Wednesday.

S. LUKE xxiv. 36-43.

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them.

## Thursday.

S. JOHN xx. 24-31.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book : but these are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life in his name.

### Friday.

S. JOHN xxi. 1-14.

After these things Jesus manifested himself again to the disciples at the sea of Tiberias ; and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat ; and that night they took nothing. But when day was now breaking, Jesus stood on the beach : howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat ? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three : and for



all there were so many, the net was not rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou ? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

### Saturday.

S. JOHN xxi. 15-24.

So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, *son* of John, lovest thou me ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, *son* of John, lovest thou me ? Peter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee ? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do ? Jesus saith unto him,



If I will that he tarry till I come, what *is that* to thee ? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die : yet Jesus said not unto him, that he should not die ; but, If I will that he tarry till I come, what *is that* to thee ?

This is the disciple which beareth witness of these things, and wrote these things : and we know that his witness is true.

### Twenty-Fourth Sunday after Trinity.

S. LUKE xxiv. 44-53.

And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures ; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day ; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you : but tarry ye in the city, until ye be clothed with power from on high.

And he led them out until *they were* over against Bethany : and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy ; and were continually in the temple, blessing God.

### Monday.

REVELATION xxii. 1-7.

And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the

Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no curse any more : and the throne of God and of the Lamb shall be therein : and his servants shall do him service ; and they shall see his face ; and his name *shall be* on their foreheads. And there shall be night no more ; and they need no light of lamp, neither light of sun ; for the Lord God shall give them light : and they shall reign for ever and ever.

And he said unto me, These words are faithful and true : and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

### Tuesday.

PSALM xci. 1-6 and 11-16.

He that dwelleth in the secret place of the Most High  
Shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress ;  
My God, in whom I trust.

For he shall deliver thee from the snare of the fowler,  
And from the noisome pestilence.

He shall cover thee with his pinions,  
And under his wings shalt thou take refuge :  
His truth is a shield and a buckler.

Thou shalt not be afraid for the terror by night,  
Nor for the arrow that flieth by day ;  
For the pestilence that walketh in darkness,  
Nor for the destruction that wasteth at noonday.

For he shall give his angels charge over thee,  
 To keep thee in all thy ways.  
 They shall bear thee up in their hands,  
 Lest thou dash thy foot against a stone.  
 Thou shalt tread upon the lion and adder :  
 The young lion and the serpent shalt thou trample under  
 feet.  
 Because he hath set his love upon me, therefore will I  
 deliver him :  
 I will set him on high, because he hath known my name.  
 He shall call upon me, and I will answer him ;  
 I will be with him in trouble :  
 I will deliver him, and honour him.  
 With long life will I satisfy him,  
 And shew him my salvation.

Wednesday.

REVELATION i. 4-8.

John to the seven churches which are in Asia : Grace  
 to you and peace, from him which is and which was and  
 which is to come ; and from the seven Spirits which are  
 before his throne ; and from Jesus Christ, *who is* the  
 faithful witness, the firstborn of the dead, and the ruler  
 of the kings of the earth. Unto him that loveth us, and  
 loosed us from our sins by his blood ; and he made us *to be*  
 a kingdom, *to be* priests unto his God and Father ; to him  
*be* the glory and the dominion for ever and ever. Amen.  
 Behold, he cometh with the clouds ; and every eye shall  
 see him, and they which pierced him ; and all the tribes  
 of the earth shall mourn over him. Even so, Amen.

I am the Alpha and the Omega, saith the Lord God,  
 which is and which was and which is to come, the Almighty.

## Thursday.

ISAIAH xl. 12-18.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All the nations are as nothing before him; they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him?

## Friday.

S. LUKE xv. 11-24.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled

with the husks that the swine did eat : and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight : I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring the fatted calf, *and* kill it, and let us eat, and make merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

### Saturday.

#### PROVERBS xvi. 24-32.

Pleasant words are *as* an honeycomb,  
 Sweet to the soul, and health to the bones.  
 There is a way which seemeth right unto a man,  
 But the end thereof are the ways of death.  
 The appetite of the labouring man laboureth for him ;  
 For his mouth craveth it of him.  
 A worthless man deviseth mischief :  
 And in his lips there is as a scorching fire.  
 A froward man scattereth abroad strife :  
 And a whisperer separateth chief friends.  
 A man of violence enticeth his neighbour,  
 And leadeth him in a way that is not good.

He that shutteth his eyes, *it is* to devise froward things :  
 He that compresseth his lips bringeth evil to pass.  
 The hoary head is a crown of glory,  
 It shall be found in the way of righteousness.  
 He that is slow to anger is better than the mighty ;  
 And he that ruleth his spirit than he that taketh a city.

### Twenty-Fifth Sunday after Trinity.

HEBREWS xii. 1-10.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin : and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reprov'd of him ;

For whom the Lord loveth he chasteneth,

And scourgeth every son whom he receiveth.

It is for chastening that ye endure ; God dealeth with you as with sons ; for what son is there whom *his* father chasteneth not ? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened *us* as

seemed good to them ; but he for *our* profit, that *we* may be partakers of his holiness.

Monday.

PSALM xxxii. 1-7.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity,

And in whose spirit there is no guile.

When I kept silence, my bones waxed old

Through my roaring all the day long.

For day and night thy hand was heavy upon me :

My moisture was changed *as* with the drought of summer.

I acknowledged my sin unto thee, and mine iniquity have I not hid :

I said, I will confess my transgressions unto the Lord ;

And thou forgavest the iniquity of my sin.

For this let every one that is godly pray unto thee in a time when thou mayest be found :

Surely when the great waters overflow they shall not reach unto him.

Thou art my hiding place ; thou wilt preserve me from trouble ;

Thou wilt compass me about with songs of deliverance.

Tuesday.

JAMES iv. 11-17.

Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law : but if thou judgest the law, thou art not a doer of the law, but a judge. One *only* is the lawgiver and judge, *even* he who is able to



save and to destroy : but who art thou that judgest thy neighbour ?

Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain : whereas ye know not what shall be on the morrow. What is your life ? For ye are a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that. But now ye glory in your vauntings : all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

### Wednesday.

PSALM xxxvii. 3-11.

Trust in the Lord, and do good ;  
 Dwell in the land, and follow after faithfulness.  
 Delight thyself also in the Lord ;  
 And he shall give thee the desires of thine heart.  
 Commit thy way unto the Lord ;  
 Trust also in him, and he shall bring it to pass.  
 And he shall make thy righteousness to go forth as the  
 light,  
 And thy judgement as the noonday.  
 Rest in the Lord, and wait patiently for him :  
 Fret not thyself because of him who prospereth in his way,  
 Because of the man who bringeth wicked devices to pass.  
 Cease from anger, and forsake wrath :  
 Fret not thyself, *it tendeth* only to evil-doing.  
 For evil-doers shall be cut off :  
 But those that wait upon the Lord, they shall inherit the  
 land.  
 For yet a little while, and the wicked shall not be :  
 Yea, thou shalt diligently consider his place, and he shall  
 not be.

But the meek shall inherit the land ;  
And shall delight themselves in the abundance of peace.

Thursday.

HEBREWS xi. 1-6.

Now faith is the assurance of *things* hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts : and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death ; and he was not found, because God translated him : for before his translation he hath had witness borne to him that he had been well-pleasing unto God : and without faith it is impossible to be well-pleasing *unto him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him.

Friday.

ISAIAH xl. 1-8.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned ; that she hath received of the Lord's hand double for all her sins.

The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked

shall be made straight, and the rough places plain : and the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it. The voice of one saying, Cry. And one said, What shall I cry ? All flesh is grass, and all the goodness thereof is as the flower of the field : the grass withereth, the flower fadeth ; because the breath of the Lord bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth : but the word of our God shall stand for ever.

### Saturday.

1 CORINTHIANS iii. 16-23.

Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you ? If any man destroyeth the temple of God, him shall God destroy ; for the temple of God is holy, which *temple* ye are.

Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness : and again, The Lord knoweth the reasonings of the wise, that they are vain. Wherefore let no one glory in men. For all things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's.

### Twenty-Sixth Sunday after Trinity.

ECCLESIASTES v. 1-7.

Keep thy foot when thou goest to the house of God ; for to draw nigh to hear is better than to give the sacrifice

of fools : for they know not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God ; for God is in heaven, and thou upon earth : therefore let thy words be few. For a dream cometh with a multitude of business ; and a fool's voice with a multitude of words. When thou vowest a vow unto God, defer not to pay it ; for he hath no pleasure in fools : pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin ; neither say thou before the angel, that it was an error : wherefore should God be angry at thy voice, and destroy the work of thine hands ? For *thus it cometh to pass* through the multitude of dreams and vanities and many words : but fear thou God.

### Monday.

#### PHILIPPIANS iv. 4-9.

Rejoice in the Lord alway : again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do : and the God of peace shall be with you.

## Tuesday.

LEVITICUS xix. 15-18.

Ye shall do no unrighteousness in judgement : thou shalt not respect the person of the poor, nor honour the person of the mighty : but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a tale-bearer among thy people : neither shalt thou stand against the blood of thy neighbour : I am the Lord. Thou shalt not hate thy brother in thine heart : thou shalt surely rebuke thy neighbour, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself : I am the Lord.

## Wednesday.

EPHESIANS iv. 25-32.

Wherefore, putting away falsehood, speak ye truth each one with his neighbour : for we are members one of another. Be ye angry, and sin not : let not the sun go down upon your wrath : neither give place to the devil. Let him that stole steal no more : but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice : and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

Thursday.

HAGGAI i. 2-10.

Thus speaketh the Lord of hosts, saying, This people say, It is not the time *for us* to come, the time for the Lord's house to be built. Then came the word of the Lord by Haggai the prophet, saying, Is it a time for you yourselves to dwell in your cieled houses, while this house lieth waste ? Now therefore thus saith the Lord of hosts : Consider your ways. Ye have sown much, and bring in little ; ye eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe you, but there is none warm ; and he that earneth wages earneth wages *to put it* into a bag with holes. Thus saith the Lord of hosts : Consider your ways. Go up to the mountain, and bring wood, and build the house ; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little ; and when ye brought it home, I did blow upon it. Why ? saith the Lord of hosts. Because of mine house that lieth waste, while ye run every man to his own house. Therefore for your sake the heaven is stayed from dew, and the earth is stayed *from* her fruit.

Friday.

S. LUKE xiv. 7-11.

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats ; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat ; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place ; and then thou shalt begin with shame to take

the lowest place. But when thou art bidden, go and sit down in the lowest place ; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher : then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.

### Saturday.

PROVERBS xii. 22-26.

Lying lips are an abomination to the Lord :  
 But they that deal truly are his delight.  
 A prudent man concealeth knowledge :  
 But the heart of fools proclaimeth foolishness.  
 The hand of the diligent shall bear rule :  
 But the slothful shall be put under taskwork.  
 Heaviness in the heart of a man maketh it stoop ;  
 But a good word maketh it glad.  
 The righteous is a guide to his neighbour :  
 But the way of the wicked causeth them to err.

### Twenty-Seventh Sunday after Trinity.

S. LUKE xvi. 19-31.

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day : and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's table ; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom : and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his



bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things : but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house ; for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham : but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

### Monday.

JOB v. 17-21.

Behold, happy is the man whom God correcteth :  
 Therefore despise not thou the chastening of the Almighty.  
 For he maketh sore, and bindeth up ;  
 He woundeth, and his hands make whole.  
 He shall deliver thee in six troubles ;  
 Yea, in seven there shall no evil touch thee.  
 In famine he shall redeem thee from death ;  
 And in war from the power of the sword.  
 Thou shalt be hid from the scourge of the tongue ;  
 Neither shalt thou be afraid of destruction when it  
 cometh.

## Tuesday.

S. LUKE xiv. 15-24.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

## Wednesday.

PROVERBS xiv. 29-34.

He that is slow to anger is of great understanding:

But he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh:

But envy is the rottenness of the bones.

He that oppresseth the poor reproacheth his Maker:

But he that hath mercy on the needy honoureth him.

The wicked is thrust down in his evil-doing :  
 But the righteous hath hope in his death.  
 Wisdom resteth in the heart of him that hath understanding :  
 But *that which* is in the inward part of fools is made known.  
 Righteousness exalteth a nation :  
 But sin is a reproach to any people.

Thursday.

JEREMIAH x. 6-11.

There is none like unto thee, O Lord ; thou art great, and thy name is great in might. Who would not fear thee, O King of the nations ? for to thee doth it appertain : forasmuch as among all the wise men of the nations, and in all their royal estate, there is none like unto thee. But they are together brutish and foolish : the instruction of idols, it is but a stock. There is silver beaten into plates which is brought from Tarshish, and gold from Uphaz, the work of the artificer and of the hands of the goldsmith ; blue and purple for their clothing ; they are all the work of cunning men. But the Lord is the true God ; he is the living God, and an everlasting king : at his wrath the earth trembleth, and the nations are not able to abide his indignation.

Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens.

Friday.

RUTH i. 14-20.

And Orpah kissed her mother in law ; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her god : return thou

after thy sister in law. And Ruth said, Intreat me not to leave thee, and to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God : where thou diest, will I die, and there will I be buried : the Lord do so to me, and more also, if aught but death part thee and me. And when she saw that she was stedfastly minded to go with her, she left speaking unto her. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and *the women* said, Is this Naomi ? And she said unto them, Call me not Naomi, call me Mara : for the Almighty hath dealt very bitterly with me.

### Saturday.

ISAIAH li. 4-6.

Attend unto me, O my people ; and give ear unto me, O my nation : for a law shall go forth from me, and I will make my judgement to rest for a light of the peoples. My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples ; the isles shall wait for me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath : for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner : but my salvation shall be for ever, and my righteousness shall not be abolished.

MORNING PRAYERS

Our Father, Which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

# MORNING PRAYERS

## First Sunday in the Month.

O Lord Jesus Christ, on the morning of Thine own day, we pray Thee to be with us and hear our prayers. We thank Thee for having watched over us through the past week, and for bringing us to the beginning of this day; be with us throughout its hours, and pardon our sins, we humbly beseech Thee.

Thou hast mercifully set apart one day in seven for rest to our bodies and for the good of our souls. Go with us we beseech Thee, to Thy House, and enable us when there to put the world with all its cares and anxieties out of our hearts that our praises may be acceptable to Thee, (and if we are permitted to attend Thy Holy Table, grant us that inward peace which Thou alone canst bestow).

Bless the young, and all who are called to teach them, that they may be trained up in Thy fear and love.

Be with all Thy ministering servants this day, give them the help of Thy Holy Spirit that they may be enabled to preach Thy Word with power; and hasten the time, O God, when all shall know Thee from the least to the greatest, when every knee shall bow to Thee and every tongue confess Thy Name.

. . . . . *Special Petitions* . . . . .

Be with all our friends, grant that Thy blessing may rest upon them all, and grant that as we have lived together on earth, so may we all meet at Thy right Hand.

Hear us, O Heavenly Father, for our Saviour's sake. Amen.

Our Father, etc.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with us all now and for evermore. Amen.



**Monday.**

O most gracious Father, be pleased to hear our morning prayer for the sake of Jesus Christ our Saviour. We come to Thee for pardon, and beseech Thee to keep us mindful of all that Christ our Saviour has done for us, and may we ever consider it our greatest privilege to serve, honour, and obey Him.

We praise Thee, O Heavenly Father, for all Thy goodness to us, especially for the many blessings of the past Sabbath ; we bless Thee for rest and refreshment, we thank Thee for the privilege of prayer, for the reading and preaching of Thy Word, and for all the ordinances of Thy House, and we beseech Thee, give us that due sense of all Thy many mercies that our hearts may be unfeignedly thankful, and that we show forth Thy praise not only with our lips but in our lives, and by walking before Thee in righteousness all our days.

Help us to remember how short our time is here, and that for all our talents, our time, and our opportunities, we must render an account to Thee. O Holy Spirit be with us we pray Thee, and help us to do some good in this world, and lead us finally to that land where there shall be no more sorrow.

Bless all our dear ones, we commend them all to Thy care, beseeching Thee to deal graciously with them and us, for Thy Name's sake. Amen.

*Our Father, &c.*

May the blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and evermore. Amen.

**Tuesday.**

O Lord Jesus Christ, look down upon us who are now kneeling before Thee, and in Thy great mercy blot out all our transgressions and cleanse us from our sins. When we look back upon the past, we feel that many of our best actions have been mixed with sin, and that many of our very prayers need to be repented of : we pray Thee in Thy great goodness to pardon us, and help us to serve Thee more faithfully in the future.

Lord, preserve us this day in body and soul ; grant us such a measure of health and strength that we may be enabled rightly to discharge our duties. Suffer us never to forget that Thou, GOD, seest us, and in word and deed may we seek to make ourselves approved unto Thee.

O Lord, bless our Country, and our King. Thou hast given us a great dominion, Thou hast committed to our care many peoples. May we use the power which Thou hast given us for the benefit of all mankind, and for the advancement of Thy kingdom ! Give us peace in our time, O Lord, for there is none other that fighteth for us but only Thou, O GOD. May it please Thee to give to all nations, unity, peace, and concord.

Be with all our dear relatives and friends, keep them from sin, and bring us all finally to Thine everlasting Kingdom. Hear us, O Heavenly Father, for Thy Name's sake. Amen.

**Our Father, etc.**

May the blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and for evermore. Amen.

## Wednesday.

O LORD GOD, we beseech Thee graciously to hear and answer the prayers which we now offer unto Thee in the Name of Jesus Christ our Lord, and for His sake forgive us all our sins.

We bless Thee for the health and strength which Thou hast given us, and for all the loving-kindness which Thou hast bestowed upon us. May we ever remember that we are Thine, and endeavour at all times to serve Thee faithfully ; help us to keep a watch over our lips that we offend not with our tongues.

O GOD, so teach us to number our days that we may apply our hearts unto wisdom. Give us a right judgment in all things, help us to examine ourselves, and strengthen us to correct whatever we ourselves feel to be wrong in our daily life.

Lord, we thank Thee for having given us Thy Holy Word as a lamp unto our feet ; grant that we may read, mark, learn, and inwardly digest the truths therein written, that they may guide us in all our ways and finally lead us to the land of everlasting love, through Jesus Christ our Lord.

. . . . .  
Bless, Gracious GOD, all our dear ones ; we commit them all to Thy care, beseeching Thee to deal lovingly with them. Hear us, O Lord, we pray Thee, for Thy Name's sake. Amen.

Our Father, etc.

May the blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and for evermore. Amen.

## Thursday.

O GOD, Who hast spared our lives and brought us to the beginning of another day, be with us, we beseech Thee, throughout its hours ; pardon us for all that Thou hast seen amiss in our past lives ; show us the sins that most easily beset us, and give us grace to fight against them and cast them out, that we may day by day grow in grace and be more fitted for Thy service.

Grant that Thy Holy Spirit may in all things direct and rule our hearts ; may we so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly kingdom. Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy, keep us in the same all the days of our lives.

Bless Thy servants who have gone forth to enlighten the heathen ; give them the blessing of Thy presence ; encourage them in their work, prosper their labours, and hasten the time, O Lord, if it be Thy Will, when Thy Kingdom shall come upon earth, when Thou shalt put all enemies under Thy Feet.

. . . . .  
Bless, O Lord, all our friends and relations, watch over them throughout this life, and grant that we may all finally meet in that land where there shall be no more parting.

Hear us, O Father, for our Saviour's sake. Amen.

*Our Father, etc.*

The grace of our Lord Jesus Christ, and the love of GOD, and the fellowship of the Holy Ghost, be with us all now and for evermore. Amen.

**Friday.**

O Lord our God, we thank Thee for having watched over us during the past night; we beseech Thee to pardon all our sins, and to send us forth this day with Thy blessing: we know not what a single day or a single hour may bring forth, but we beseech Thee to take us under Thy special care: guide us in all our ways, and enable us to serve Thee faithfully.

If we this day should be exposed to temptation, shield us by Thine Almighty power, and grant that we may not bring a reproach upon our Christian profession by any inconsistency in our lives.

O Lord of lords, and King of kings, Who dost from Thy Throne behold all the dwellers upon earth, look down upon our Sovereign the King, guide him in all his ways, give him the wisdom which he needs, and enable him rightly to discharge the duties of the high position to which Thou hast called him: bless the Queen, and all the members of the Royal Family. Bless us as a nation, heal all our divisions, and pour upon us a spirit of forbearance and brotherly love.

And now, Lord, we beseech Thee to look down and bless all those who are near and dear to us, prosper them in all their ways, and finally take them to Thyself.

These and all other mercies we beg in the Name of our blessed and only Redeemer, Jesus Christ. Amen.

**Our Father, etc.**

May grace, mercy, and peace from God our Father, and Jesus Christ our Lord, be with us all now and for evermore. Amen.

## Saturday.

Most gracious God, by Whose kind providence we have been brought to the beginning of another day, we thank Thee for the privilege of once more gathering round Thy footstool : fill us with Thy love, and grant us that peace which passeth all understanding.

For all our sins, O Lord, we implore Thy forgiveness ; we have sinned against heaven and before Thee ; we have sinned in forgetfulness and in ignorance ; grant that Thy Holy Spirit may lead us into all truth and enable us to do justly, to love mercy, and to walk humbly with our God.

We pray Thee to bless Thy Church upon earth : root out of her all false doctrine and all false teachers ; make her pure within, and may we all hold the truth in unity of spirit, in the bond of peace and in righteousness of life ; especially we ask Thy blessing upon all Thy ministers to-day ; endue them with Thy Holy Spirit, and guide them in all their ways.

And now, Lord, we commend ourselves and all our loved ones to Thy gracious care. Keep us from angry tempers and hasty words, and may we bear one another's burdens, and so fulfil the law of Christ. Let no shadow darken our home, and no division mar its harmony.

Hear us, O Heavenly Father, for our Saviour's sake. Amen.

Our Father, etc.

May the blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and for evermore. Amen.

## Second Sunday in the Month.

O LORD GOD ALMIGHTY, look down in mercy upon us Thine unworthy servants who now kneel before Thee. We render Thee humble and hearty thanks, O Lord, for all Thy goodness and loving-kindness to us and to all men. We thank Thee that Thou hast permitted us to see the light of another Sabbath day, for having placed us in a Christian land, for all the spiritual privileges which we enjoy, but most of all we thank Thee for having given us a Saviour. Give us truly grateful hearts that we may show forth Thy praise not only with our lips, but in our lives.

Be with us, O Father, when in Thy Holy House ; accept our praises and hear our prayers : be with the Bishops and Pastors of Thy flock, enable them to set forth Thy truth and to set forward the salvation of all men. Grant that a special blessing may rest upon our Sunday schools and upon all who are called to teach in them. Grant that Thy Kingdom may be increased to-day and Satan's kingdom weakened.

Be with all our loved ones, O Lord ; grant that Thy Word may come to them this day as a word in due season, and when evening falls grant that we and they may feel that we are pitching our tents one day nearer heaven. Hear us, O Lord, for our Saviour's sake. Amen.

*Our Father, etc.*

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us all now and for evermore. Amen.



## Monday.

Almighty Father, look down, we beseech Thee, on us Thy servants who are now gathered together in Thy name, and in Thy great mercy forgive all that Thou hast seen amiss in our past lives : pardon us, O GOD, we pray Thee, and send us forth once more with Thy blessing, that we may be able to do our duty in that state of life in which Thou hast placed us. Grant, O Heavenly Father, the continual help of Thy Holy Spirit, that we may love Thy word and understand it better, that we may take more delight in prayer, and be more and more influenced by the love of Christ our Saviour. Make us kind and gentle to all around us, striving to do to others as we would they should do unto us.

We pray Thee, O Father, to bless our country and our King ; give his Ministers wisdom, and grant that all their consultations may be for the advancement of Thy Kingdom, the good of Thy Church, and the safety, honour, and welfare of our Sovereign and his dominions, and may we be a people fearing and loving Thee.

. . . . .  
O LORD GOD, increase our faith, that we may bring all our joys to Thee as well as our sorrows : bless our loved ones, be with them in all their trials, guide them in all their ways and bring them and us finally to Thy Kingdom. For Thy Name's sake we ask all. Amen.

*Our Father, etc.*

The Lord bless us and keep us : the Lord make His Face to shine upon us and give us peace now and evermore. Amen.

## Tuesday.

Almighty and Most Merciful Father, we have erred and strayed from Thy ways like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended against Thy holy laws; we have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us: but Thou, O Lord, have mercy upon us, for Thy dear Son's sake forgive us all that is past, and grant that we may ever hereafter serve Thee in newness of life, to the honour and glory of Thy Name.

We bring all our sins to Thy Cross, O Saviour: be pleased to cleanse us in Thy most precious Blood. Keep us gracious GOD this day very near to Thee, and in all our anxieties and worries may we feel that Thou art with us.

Enable us to live in peace one with another, and O Thou Who art the Prince of peace, keep us from envy, malice and all uncharitableness. Give us unselfish and sympathetic hearts. Make us kind to all around us, may we bear one another's burdens and so fulfil the law of Christ.

Look in mercy upon our brethren who are at this time in poverty or want, be the Father of the fatherless, and the GOD of the widow, and of Thy great goodness, O Lord, comfort and succour all those who are in trouble or sorrow, in sickness or adversity, give them patience under their sufferings and a happy issue out of all their afflictions. These and all other mercies we beg in the Name of our blessed and only Redeemer, Jesus Christ our Lord. Amen.

Our Father, etc.

The grace of our Lord Jesus Christ, and the love of GOD, and the fellowship of the Holy Ghost be with us all now and for evermore. Amen.

## Wednesday.

O Most Gracious GOD, Who hearest the prayers of those who trust in Thee, we thank Thee for Thy watchful care over us, and we pray for such worldly blessings as Thou in Thy goodness seest to be good for us. Give us health and comfort and prosperity, if it be Thy good pleasure to bestow them, but most of all, we ask Thee to lead us all to a saving knowledge of Jesus Christ, and teach us to love Him with all our hearts. May we realise the great love wherewith He hath loved us, and be led to follow His example in all things. Give to each one of us the full assurance of faith that death may lose its terrors and be to us but the passing into a fuller life.

Since Thou hast united us in one family, unite us together in the bonds of brotherly love: let there be no dissensions among us, but may we all be filled with an earnest desire to serve, love and honour Thee, and loving Thee above all others, may we love one another fervently.

Lord, show us our errors, enable us to examine ourselves and to cast them out. Let there be no cloud of guilt to hide Thee from us, no shadow of doubt to hinder our communion with Thee, and grant that we may be enabled to do some good in the world, that finally we may not come to Thee empty-handed.

Take under Thy gracious care, O Lord, all who are dear to us. Be near them in times of trouble and temptation and in the hour of death.

Pardon all that we have asked amiss, and all that we have failed in asking, make up in giving, for the sake of Jesus Christ our Lord. Amen.

Our Father, etc.

May the Lord bless us and keep us now and for evermore. Amen.

**Thursday.**

Almighty and Everlasting Father, when we think of Thy majesty and Thy might, of the heavens which Thou hast created and of the earth which Thou hast made, we feel ourselves unworthy to come into Thy presence, but we come pleading our Saviour's sacrifice, and we beseech Thee for His sake to hear our prayers, and when Thou hearest, forgive ; forgive all that we have done amiss and all that we have left undone.

We pray Thee, O Lord, to bless us during the day now begun. Teach us to live as true disciples of Christ, desiring to do His Will and to follow His Example in all things. May Thy Word be our Guide and Counsellor, may we have grace to deny ourselves, and suffer us not by any carelessness of conduct to bring a reproach upon our Christian life. Keep us from all pride and self-righteousness ; may we be slow to anger, and strive to overcome evil with good.

Bless all Thy servants who have gone forth to distant lands to preach Thy Gospel to the heathen ; protect, encourage and bless them, O Lord in their work, and grant them many souls as their reward.

Be gracious to our friends, show them the great love wherewith Thou hast loved them, and grant that we and they may all meet in Thy Kingdom.

Hear us, O Heavenly Father, for our Saviour's sake. Amen.

**Our Father. etc.**

The Grace of the Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Ghost, be with us all now and for evermore. Amen.

**Friday.**

O Most High and Holy God, we, Thine unworthy servants come before Thee this morning, beseeching Thee in Thy great goodness to forgive us all our sins, and to receive us graciously. We have sinned and come short of our high calling; keep us ever mindful of Thy great goodness to us, and enable us to serve Thee better in the future.

We beseech Thee, O Lord, to inspire continually the universal Church with the spirit of truth, unity, and concord. And grant that all who confess Thy Holy Name may agree in the truth of Thy holy Word, and live in unity and godly love. We beseech Thee also to save and defend all christian Kings, Princes, and Governors, and especially Thy servant, George our King, that under him we may be godly and quietly governed. And grant unto his whole Council and to all that are put in authority under him, that they may truly and faithfully minister justice to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples that with them we may be partakers of Thy heavenly Kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

*Our Father, etc.*

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all now and for evermore. Amen.

**Saturday.**

Our Father Which art in heaven, hear us this morning, we humbly beseech Thee, and pardon us for all our sins. We desire to put ourselves in Thy care and keeping for the coming day ; we know that if we go forth trusting in our own strength we are sure to fail ; help us, O Lord, and guide us in all our ways, that day by day we may become more like our blessed Master, and more ready to meet Thee when Thou shalt call us.

We thank Thee, O GOD, for all the mercies bestowed upon us. Thou hast showered Thy blessings upon us, Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities : we thank Thee for our family blessings and for the goodness Thou hast shown us individually ; but most of all, we thank Thee for the redemption of the world by our Lord Jesus Christ. May we always remember His exceeding great love in dying for us, and the example which He set before us. O Lord, bless all the minsters of Thy Word ; give them wisdom that they may undersand the Scriptures ; fill them with light and love, that by their example and precept, they may fulfil their mission on earth.

We commend to Thy care, O Lord, all our relations and friends ; we beseech Thee to make Thyself known to them, that they may go on their way rejoicing in Thy great love.

Hear us, O Lord, for our Saviour's sake. Amen.

**Our Father, etc.**

The Lord bless us and keep us, and the Lord give us peace now and for evermore. Amen.



### Third Sunday in the Month.

O Thou Lord of the Sabbath, look down in mercy upon us Thy servants who are now gathered together in Thy Name, and pardon us for all our transgressions. We bless Thee, O Lord, for all Thy goodness to us and to all men ; we bless Thee for our creation, preservation, and all the blessings of this life, but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory.

Thou hast set apart this day, and hallowed it ; give us grace that we may keep it holy. O Saviour of the world, be in the midst of Thy people to-day ; accept their praises and grant their petitions so far as they are in accordance with Thy Divine Will, and hasten the time, O Lord, when Thou shalt put all enemies under Thy Feet and take Thy great power to Thyself and reign over all.

Be with all the Ministers of Thy Gospel, especially with those in our own Church. Bestow upon them Thy most gracious favour and further them with Thy continual help. Grant that Thy special blessing may rest on the work amongst the children, that they may be taught to love and honour Thee.

Bless all our loved ones ; if any of them as yet know Thee not, draw them to Thyself, and make them wholly Thine ; if any among them are in sorrow, do Thou comfort them, and grant that none of them may be wanting on the day when Thou makest up Thy jewels. Hear us, O Father, for our Saviour's sake. Amen.

*Our Father, etc.*

May the blessing of GOD ALMIGHTY, the Father, Son and Holy Spirit, be with us now and evermore. Amen.



## Monday.

O MOST HOLY and BLESSED GOD, before Whom the very angels veil their faces, fill us with awe and reverence as we draw near to Thee. We are not worthy to come into Thy Presence, but Thou dost invite us to come; we therefore thankfully approach Thee in the Name of our Saviour, and we beseech Thee for His sake to accept us and hear our prayers.

Be with us, O Lord, in our going out and coming in, and grant us that peace which belongs to those who know that Thou art with them.

We have left undone many things which we ought to have done, and done many things which we ought not to have done, and we beseech Thee to pardon us for our Saviour's sake. Show us our besetting sins, O Lord, lead us to what Thou wouldest have us do, and give us grace and strength to do it.

Help us, O Lord, by Thy Holy Spirit, to work out our own salvation through our Lord Jesus Christ. Thou hast promised that whatsoever we ask in His Name, believing, we shall receive. Give us grace to realise more and more the truth of Thy Word, the love of our Saviour, and the certainty of everlasting life through faith in His Name.

If there be any amongst our loved ones who are living for this world only, and who are still far from Thee, O Thou Good Shepherd Who didst lay down Thy Life for the sheep, bring those wanderers back; soften their hard hearts, and bring them all into Thy fold. Hear us, O Lord, we pray Thee. Amen.

**Our Father, etc.**

The Grace of our Lord Jesus Christ, and the Love of God and the Fellowship of the Holy Ghost, be with us all now and for evermore. Amen.

## Tuesday.

O Almighty Father, to Whom all hearts are open, all desires known, and from Whom no secrets are hid, look down in mercy and loving-kindness upon us Thine unworthy children; pardon us for all our sins, and so influence the heart of each one kneeling before Thee, that we may endeavour more earnestly to follow Thy precepts and the example set before us by our Lord Jesus Christ. Teach us to love Thee, and to love our fellow-men, and may love be the guiding principle of our lives.

O Merciful God, Who didst send Thine own Son into the world to be "the Saviour of all men, specially of them that believe," have mercy upon all who are hardened by sin and upon all who are living in forgetfulness, or in opposition to Thee. Let the light of Thy Holy Spirit shine upon their souls; take from them all ignorance, hardness of heart, and contempt of Thy Word, and fetch them home, blessed Lord, to Thy fold, and hasten the time, if it be Thy Will, when there shall be one flock and one Shepherd.

O Lord bless our country, check the progress of sin and wickedness amongst us, and grant that the spirit of charity may abound, that rich and poor may dwell together in unity, and that we may be a people fearing and loving Thee.

Pour out Thy blessing upon all who are near and dear to us, gather them all into the number of Thy true and faithful servants, and finally, bring them and us to Thine everlasting Kingdom for Christ our Saviour's sake. Amen.

*Our Father, etc.*

May the blessing of GOD ALMIGHTY, the Father, Son and Holy Ghost, be with us all now and evermore. Amen.

## Wednesday.

ALMIGHTY GOD, in Whom alone we live and move and have our being, graciously accept our praises and answer our prayers. Lord, pardon us for all our sins and preserve us this day in health and strength, that we may be enabled to do our duty to Thee and to our fellow-men. Be Thou our Guide and Counsellor, and keep us in all our ways.

We thank Thee for all Thy mercies to us ; we thank Thee for daily bread, for the measure of health which Thou hast given us, and for the many comforts which we enjoy. May we be truly thankful for these and all our other mercies, and show our thankfulness by living to Thee day by day, and serving Thee with all our hearts.

And now, O Lord, we know not what this day may bring forth, but we pray Thee to fit us for its duties, and enable us to do that which is right in Thy sight ; make us kind and gentle to all around us ; let no bitterness or malice springing up amongst us trouble us, but may each of us be filled with an earnest desire to serve Thee, and to follow our Master in all things.

Be with all our loved ones to-day, O Lord ; Thou knowest the cares and necessities of each, and we beseech Thee to continue Thy loving-kindness to them all, and finally, bring them and us to Thine everlasting Kingdom, for the sake of Jesus Christ, our Lord. Amen.

Our Father, etc.

May the Peace of GOD, which passeth all understanding, keep our hearts and minds in the knowledge and love of GOD, and of His Son, Jesus Christ our Lord. Amen.

## Thursday.

Be with us, O our Father, whilst we draw near unto Thee to ask Thy forgiveness and Thy blessing at the commencement of another day ; we cannot pray to Thee aright without the help of Thy Holy Spirit ; grant that He may be with us, teaching us what to ask and how to ask it.

Give us, we beseech Thee, wisdom and strength, and also joy and peace in believing. And whilst asking Thy blessings for the time to come, we desire humbly and heartily to thank Thee for all that is past ; we thank Thee for peace and quietness, for our home comforts, for our many friends, and for all the privileges which we enjoy, but most of all for our Saviour, Jesus Christ ; may He be more precious to us.

Bless all Thy missionary servants ; endue them with wisdom, and grant that they may have great success, and hasten the time, O Lord, if it be Thy Will, when Thy word shall have been preached to all nations and all shall know Thee from the least to the greatest.

And now, O Father, we pray Thee to look down in mercy upon all our relatives ; be with them and comfort them, show them Thy great love, and grant that we and they may all finally stand before Thee, washed in the blood of our Saviour, and prepared for Thy heavenly Kingdom. Hear us, O Father, for our Saviour's sake. Amen.

Our Father, etc.

Unto Him Who is able to guard us from stumbling be all honour and glory now and for evermore. Amen.

**Friday.**

Our Heavenly Father, we pray Thee to look down upon us who are now gathered together in Thy Name, and in Thy great mercy, pardon all that Thou hast seen amiss in our past lives.

Father, we have sinned against heaven, and in Thy sight, and are no more worthy to be called Thy sons, but we pray Thee in Thy great mercy to cleanse us from all our sins and fit us for Thy service, through our Lord Jesus Christ.

We praise Thee, O Lord, for all Thy goodness to us, especially for the rest and refreshment of the past night : although we have been such unprofitable servants, yet Thou hast showered Thy blessings upon us. O continue Thy goodness to us, and give us truly grateful hearts, that we may bless and praise Thy glorious Name, and by our example and precept help others on their way.

We pray Thee to bless our country and our King ; guide his Ministers and all who are put in authority under him, that truth and justice, religion and piety may be established amongst us, and that we may be a nation fearing Thee and working for righteousness.

And now, Lord, we commit ourselves, and all our loved ones to Thy care and keeping ; may all who are dear to us be dear to Thee, and grant that finally we may all meet at Thy right Hand. These and all other mercies we beg in the Name of our blessed and only Redeemer, Jesus Christ, our Lord. Amen.

**Our Father, etc.**

May the Peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ. Amen.

### Saturday.

Enter not into judgment with Thy servants, O Lord, for in Thy sight shall no man living be justified.

We confess, O Lord, that we are not worthy to come into Thy Presence, but Thou hast invited us to come ; we therefore thankfully approach Thee, beseeching Thee to pardon all our sins for Christ's sake, and to send us forth once more with Thy blessing.

Thou hast promised, O Lord, that whatsoever we ask in Thy Name, believing, we shall receive. Give to each one of us a full belief in Thy promises that we may claim them for ourselves.

Deliver us from over anxiety about earthly things, and may it be our chief desire to make ourselves approved unto Thee. Make us contented with our lot, keep us from all harsh judgments and all uncharitableness. Make us kind to all around us, striving to do unto others as we would they should do unto us.

Lord, bless Thy Church, and all the Ministers of Thy Holy Gospel ; may they realise the great trust committed to their charge, and give them wisdom that they may be able to preach Thy word earnestly and truthfully.

. . . . .

Be merciful, O God, to all our relations and friends ; watch over them, we pray Thee, for good ; and finally, bring them and us to Thine eternal Kingdom, through Jesus Christ our Lord. Amen.

**Our Father, etc.**

May the Lord bless us, and keep us, now and for ever, Amen.



### Fourth Sunday in the Month.

ALMIGHTY and EVERLASTING GOD, we desire to offer at Thy Throne of Grace, our heartfelt thanks for all Thy goodness and mercy which have followed us, and for sparing us to see the light of another Sabbath morning.

O Lord, we have gone astray from Thy ways, but we know that nothing can separate us from the love of Christ. Give us grace to love Thee with all our heart, with all our strength and with all our soul, and may we love our neighbour as ourselves.

Bless all Thy ministering servants this day : give them light and wisdom, and give them Thy heavenly benediction that they may preach Thy Word with power. O merciful Saviour, Who hatest nothing that Thou hast made, and desirest not the death of a sinner, but rather that he should be converted and live, have mercy upon all who are hardened by sin and have erred and strayed from the right way : be pleased to awaken many this day by the power of Thy grace, and bring many wanderers back to Thy fold.

Be with the young who shall be gathered together in our Sunday schools, and all who are called to teach them, and grant that the seed may be sown in those young hearts and spring up to a plentiful harvest.

Be with us and all our loved ones throughout the day. We ask it for our Saviour's sake. Amen.

Our Father, &c.

The Grace of our Lord Jesus Christ, and the Love of GOD, and the fellowship of the Holy Ghost, be with us all now and for evermore. Amen.



## Monday.

ALMIGHTY and EVERLASTING GOD, Who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve, pour down upon us this morning a spirit of true devotion.

We come to Thy Throne of Grace, confessing our many sins, and beseeching Thee to bestow upon us a Father's blessing, that we may go forth once more strong in faith and feeling that Thou art watching over us. We bless Thee, O Lord, for all Thy past goodness to us, for placing us where we are, and for the many friends which Thou hast given us. We thank Thee for food and raiment, for rest and quietness, and most of all for having pointed out to us the way of life. Have compassion, Lord, upon the world around us, look down upon those who are suffering in mind or body, comfort the sorrowful, relieve the distressed, enlighten the ignorant; look down upon those who know not Thee, upon those who have erred from the right way, and do Thou bring them back to Thy fold, and hasten the time, O Lord, if it be Thy Will, when every knee shall bow to Thee and every tongue confess that Thou art the Lord.

. . . . .

Look down, O Father, on all our loved ones; number them amongst Thine own beloved children, and grant that we may all finally stand at Thy right Hand. Hear us, O Heavenly Father, for our Saviour's sake. Amen.

*Our Father, etc.*

The Lord bless us, and keep us: the Lord make His Face to shine upon us now and for ever. Amen.

## Tuesday.

We kneel before Thee, O our Father, confessing our many sins, and thanking Thee for having brought us to the beginning of another day, and for permitting us once more to meet before Thee as a christian family.

We thank Thee for the health, peace, and comfort which we of this household have been permitted to enjoy, and we beseech Thee to continue Thy loving-kindness to us, little as we deserve it. We pray Thee, O Father, to be our Guide and to keep us in all our ways.

Enable us, O Lord, to serve Thee faithfully, and to be ever ready to do Thy Will. Grant that we may love the thing which Thou dost command and desire that which Thou dost promise, that in all things we may seek to glorify Thee, and to remember that the talents which Thou hast given us are held in trust for Thee.

O Lord, look down upon our native land : Thou knowest the vice and the misery amongst us ; guide and prosper all Thy servants who are fighting against these evils, and open the hearts of Thy people to support them ; crown their labours with success, and grant, O Lord, that Thy Word may be spread and honoured in the midst of us, that we may be a peculiar people of Thine.

Command Thy blessing, O Lord, we pray Thee, upon those whom we love, wherever they may be ; give them health of body and peace of mind. Be with them now and for evermore. We ask it for our Saviour's sake. Amen.

Our Father, etc.

May the blessing of GOD ALMIGHTY, the Father, Son and Holy Ghost, be with us all now and for evermore. Amen.

## Wednesday.

O LORD GOD ALMIGHTY, our gracious Father, help us now to pray ; give us grace to believe that though unseen, Thou art near, and that when we speak to Thee in our Saviour's Name, Thou dost hear and answer us. Our wants and desires are all known to Thee, and the very secrets of our hearts are open before Thee ; in Thy great mercy forgive our sinfulness and supply all our needs. We thank Thee, O Lord, for all the good which Thou hast bestowed upon us ; goodness and mercy have followed us all our lives, and we beseech Thee to give us truly grateful hearts.

Keep us, O Lord, from self-righteousness, and enable us to remember how short our time is here. Look upon the dying around us, comfort them in their last hours, and when our time shall come, grant that we may be found ready to enter into the eternal home which Thou hast prepared for those that love Thee.

We would remember before Thee all our dear ones this morning ; may Thy blessing rest upon them and theirs. We have the comforting assurance that although some of them may be separated from us, they are not separated from thee ; to Thy unfailing love and care we now commit them in our Saviour's Name. Amen.

Our Father, etc.

May the Blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and evermore. Amen.

## Thursday.

ALMIGHTY GOD, Father of our Lord Jesus Christ, look favourably upon us who now kneel before Thee in our Saviour's Name. We come, O Lord, confessing the many sins that we have committed against Thee, beseeching Thee to blot them out, and to grant that we may stand justified in Thy sight through Jesus Christ our Lord. Grant us grace, O Lord, that we may ever remember the great price which Thou hast paid for our redemption, and may Thy great love draw us nearer to Thee.

Fit us day by day for the duties which lie before us. We would put ourselves and all that concerns us into Thy Hands, and ask Thee to be our Guide and Counsellor. In all our ways, we desire to acknowledge Thee, and do Thou direct our paths.

Lord, look down upon the dark places of the earth, and grant that Thy light may shine upon them; bless all missionary efforts, and all societies formed for the propagation of Thy Word. Have mercy upon Thine ancient people, Israel; grant that the veil may be removed from their heart and that the time may soon come when they shall acknowledge Jesus of Nazareth as their Saviour and their King.

And now, O Lord, we implore Thy blessing upon all our relations and friends: keep them in Thy fear and love, now and for evermore.

Hear us, O Heavenly Father, for our Saviour's sake. Amen.

Our Father, etc.

Unto Him Who is the Blessed and Only Potentate, the King of Kings, and Lord of Lords, be honour and glory everlastingly. Amen.

## Friday.

We do not presume to come into Thy Presence, O Lord, this morning, trusting in our own righteousness, but in Thy great mercy and love, and we beseech Thee not only to pardon our sins in the past, but send us forth with Thy blessing, that we may serve Thee better ; enable us to walk more by faith and less by sight.

If we should be tempted this day to impatience and anger, enable us to remember Him, Who when He was reviled threatened not. Make us more like our blessed Redeemer ; may we be kind and gentle to all around us, tender-hearted, forgiving one another, even as Thou for Christ's sake hast forgiven us.

Lord, Thou hast been very gracious to us, every returning day brings us fresh tokens of Thy love and care, may we accept them with grateful hearts as coming from Thee.

Bless our country ; may Thy Word be spread and honoured in the midst of us. Thou hast lifted us up very high among the nations of the world ; cast us not down, but grant that Thy Word may go forth from us to the distant nations, and may we be a light in the world shining brightly to Thy honour and glory.

. . . . .  
And now, O God, we beseech Thee to bless our relations and friends ; we ask the same blessings for them as we desire for ourselves, and we ask all in the name of our blessed and only Redeemer, Jesus Christ. Amen.

Our Father, etc.

Unto Him Who is able to save be all honour and glory now and for evermore. Amen.

**Saturday.**

Our Father in heaven, we beseech Thee look down upon us Thy servants who are now gathered together to confess the many sins that we have committed against Thee, and to ask Thy blessing ere we go forth to our daily work; may we ever remember that we are Thy servants.

Make us strictly honest in all our dealings, and truthful in all we say, desiring in all things to do Thy Will, and ever ready to confess Thy Name.

We thank Thee, O Father, for daily strength, for powers of mind and body, for peace and quietness, for the many temporal gifts which Thou daily bestowest upon us, but most of all we thank Thee for having given us a Saviour; may we realise more and more all that He has done for us and be increasingly thankful for all Thy mercies.

Bless all who have been called to the sacred ministry of Thy Church, especially those in this neighbourhood; endue them with wisdom and love, enable them to lead a godly life, that by their example and preaching they may lead others to a closer walk with Thee and promote the coming of Thy Kingdom.

We commit to Thy gracious keeping all our friends and relations, look down on the careless amongst them, and bring them home, Blessed Lord, to Thy fold.

. . . . .

Forgive all that we have asked amiss, and what we have failed in asking make up in giving, for the sake of Jesus Christ our Saviour. Amen.

**Our Father, etc.**

May the blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and for evermore. Amen.

## Fifth Sunday in the Month.

O Lord our God, we bless and praise Thy glorious Name for all Thy goodness and loving-kindness to us and to all men. We bless Thee for having brought us to the beginning of this day, and beseech Thee to help us to keep it holy, and to pardon all our sins. Go with us to Thy House, and enable us to worship Thee in spirit and in truth. O Lord, Who hast promised that where two or three are gathered together in Thy Name, there Thou wilt be in the midst of them, be with all Thy worshipping people this day.

Bless all Thy ministers; especially let Thy Holy Spirit descend on those in our own district, and enable them to preach Thy word faithfully and effectually, and wherever Thy Gospel is preached to-day, whether at home or abroad, grant that its influence may be felt, and that Thy Kingdom and glory may be increased.

Look down in mercy, O Lord, upon those who are prevented from attending Thy House to-day; upon those who are in sorrow or affliction; look down on the sick and dying around us, comfort them with Thy Presence, and give them that peace which the world cannot give.

Bless, Lord, all our loved ones, grant that it may be a day of blessing to them as well as to ourselves; if any of them have wandered away from Thee, bring them back, Blessed Lord, to Thy fold, and grant that we may all finally meet at Thy right Hand. Hear us, O God, for our Saviour's sake. Amen.

Our Father, etc.

May the blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and for evermore. Amen.



## Monday.

O Lord our GOD, we come to Thee to thank Thee for Thy care and to seek Thy blessing for another day : preserve us in our going out and coming in.

Pardon us, O Lord, and help us, for without Thee we can do nothing, and keep us from pride and self-confidence ; teach us to feel our dependence on Thee, and make us humble and trustful.

Bless this place in which we live ; guide all who are working here for the good of their fellow-men : bless our country and our King, and give wisdom to those who rule under him. Put forth Thy mighty power against evil in every form, against drunkenness and vice, against Sabbath-breaking and unbelief, and grant, O Lord, that Thy Word may be spread and honoured in the midst of us. Grant prosperity to our nation, grant that the whole empire may be knit together in bonds of brotherly love, and grant that there may be provision for all and no complaining in our streets.

Bless all who have been kind to us : return their kindness to them sevenfold, and if any have injured or spoken against us, forgive and bless them, and grant that when our summons comes, we may be found ready and waiting for Thee.

Hear us, O Heavenly Father, for our Saviour's sake. Amen.

*Our Father, etc.*

May the blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and for evermore. Amen.

## Tuesday.

Father of peace and GOD of love, we bow before Thee this morning to thank Thee for Thy mercy to us during the past night, and to ask the continuance of Thy care over us during the coming day. We have gone astray from Thy ways and done amiss, purge us, O Lord, we beseech Thee, and make us pure. Take from us all doubt and uncertainty, and let there be no idol in our hearts to hide Thee from us or to hinder our communion with Thee.

Help us, O Lord, to do good as we have opportunity ; enable us to speak a word of comfort to the sorrowful, to help the weak, to cheer the desponding, to be ever ready to assist the old and to lead the young, that by our example and precept we may show that we are striving to follow the example which Thou hast set before us.

We render Thee humble and hearty thanks, O Lord, for all our family comforts, for all the blessings which we have ; may we enjoy Thy gifts and ever remember that Thou art the Giver of all.

Be very gracious, O Lord, to all our friends, to whom our thoughts go forth in loving remembrance, and may we love each other with a love that abides faithful through all changes, and may we help each other through this life, and in the end may we all attain to everlasting life through Jesus Christ our Lord. Amen.

Our Father, etc.

The Lord bless us and keep us ; the Lord make His Face to shine upon us and give us peace now and for evermore. Amen.

## Wednesday.

O Lord our God, look down from heaven Thy dwelling-place, we beseech Thee, upon us Thy children who are now gathered together before Thee, and may our morning prayer find acceptance with Thee through Jesus Christ.

We acknowledge our transgressions and our sin is ever before us, we beseech Thee in Thy great mercy to pardon us.

Help us to run the race that is set before us with patience, and whatever we find to do, may we do it with our might, striving in all things to please Thee.

Look down, O Lord, upon those who are less highly favoured than we are : upon those who are in sorrow or distress : look down upon those who are suffering in hospitals or elsewhere ; be with them in their weakness, and relieve them out of their distress, and do Thou Who art strong to save, give wisdom to all doctors and loving sympathy to all nurses that pain and suffering may be relieved.

O Lord Jesus Christ bless us as a family : graciously take up Thy abode in this house, and may Thy Peace be in it. Bless us and our friends individually. Thou knowest us even better than we know ourselves ; deal with us, we beseech Thee, according to Thine infinite mercy and love.

We ask all for Thy Name's sake. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all now and for evermore. Amen.

## Thursday.

O Lord, hear our prayers : we come to thank Thee for having watched over us during the past night, and to beseech Thee to continue Thy loving-kindness to us during this day. We do not deserve any blessing at Thy Hand, but we come pleading our Saviour's merits, and for His sake do Thou purify our hearts, and render us more fit to serve Thee day by day. O heavenly Father, we thank Thee for the privilege of prayer, we thank Thee that Thou hast made Thyself known to us as our Father, and that we can come to Thee in all times of need knowing that Thou wilt answer us and bless us. Encourage us to bring all our sorrows to Thee, O Father, that they may be lightened, and all our joys that they may be increased.

Bless Thy ministers, O Lord, who are labouring in distant lands ; be with them in all their ways, sustain and comfort them in all their dangers and difficulties, and crown their labours with success.

And now, O Father, we pray Thee to look down in mercy upon all our relatives ; be with them and comfort them ; show them Thy great love and grant that we and they may all stand before Thy Judgment Throne cleansed from all our transgression through faith in our Lord and Saviour.

Hear us, O Father, for His sake. Amen.

Our Father, etc.

Unto Him Who is the blessed and only Potentate, King of kings, and Lord of lords, be honour and glory everlastingly. Amen.

## Friday.

O Lord our God, Who dwellest in the highest heaven, and yet beholdest the people that are on earth, we beseech Thee now to look down upon us with favour and acceptance, through Jesus Christ our Lord.

We confess our sins and we beseech Thee to deliver us from all selfishness and hypocrisy, may we worship Thee in spirit and in truth.

Lord, we are often perplexed and worried as to our duty; we are anxious about many things; show us the way Thou wouldst have us go, and give us grace to follow Thee, that by our cheerfulness and example we may be a help to those around us, and show that our religion is a source of happiness to us.

We pray for all peoples and their rulers: hasten the time, O Lord, when brotherly love shall abound, and when nations shall not learn war any more; send forth the light of Thy Gospel to all the peoples of the earth, do Thou guide and prosper all missionaries, may they be abundantly blessed by Thee, and encouraged to fresh efforts in their Master's service.

Teach us in our home life to be helpful to one another. Let Thy blessing rest on all whom we love, be with them in their daily life, guide and help them in their difficulties, and let Thy love surround them always. Hear us, O God, for our Saviour's sake. Amen.

Our Father, etc.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with us all now and for evermore. Amen.

## Saturday.

Blessed Saviour, we beseech Thee to look down from heaven upon us, Thy servants, who are now gathered before Thee, and fulfil to us Thine own most gracious promise that where two or three are gathered together in Thy Name, Thou wilt be in the midst of them. Hear us, O Saviour, and when Thou hearest, forgive : forgive all the many sins that we have committed against Thee by thought, word and deed, and send us forth with Thy blessing to our several duties.

We desire, O heavenly Father, to put ourselves under Thy care and keeping this day. Do with us as it seemeth good in Thy sight. If Thou givest us what we desire, make us thankful ; or if not, may we bow with humble submission and say, Father, not our will, but Thine be done.

Look, O Lord, in mercy upon those who are in sorrow or suffering, in danger or temptation, be with them in their hour of need and grant that their present trials may work for their eternal good.

We ask a special blessing, O Lord, upon all Thy ministers ; grant them grace so to prepare themselves for the morrow, that they may be able to realise the love of Christ our Saviour, and to preach it with power from Thee.

Watch over our loved ones, may all who are dear to us be brought to a saving knowledge of Christ, in whose Name we further call upon Thee, saying,

**Our Father, etc.**

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all now and for evermore. Amen.

### Christmas Day.

O Lord our God, Who didst promise that in Jesus Christ should all the nations of the earth be blessed, we give Thee hearty thanks for the fulfilment of Thy Word. We bless Thee, O Lord, that in Thy great love, Thou didst take our nature upon Thyself, and didst become a child upon earth ; that by Thy example and precept Thou didst show us how we ought to live. O Lord, take full possession of our hearts, and may each of us be Thy true and faithful follower.

Grant, O Lord, that this Festival of Thy Nativity may be a day of rejoicing to us all, more especially to the young, and may they learn to love, serve and honour Thee.

May it be a day of happy reunion to many families, and may any who have been estranged from each other be once more united in brotherly love. Let Thy blessing rest upon the poor, the afflicted, and the distressed, comfort them, O Lord, with Thy Presence, that all may rejoice together, and peace and goodwill abound among men.

We ask Thy special blessing, O Lord, on all our friends and relatives ; those who are near and those who are far away ; may we all rejoice together in spirit, and realise more and more Thy exceeding great love in making Thyself known to us as our Brother and our Redeemer. Amen.

Our Father, etc.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all now and for evermore. Amen.



## New Year's Day.

O Lord our God, we give Thee humble and hearty thanks that Thou hast spared us to see the beginning of a new year. Thou hast dealt very lovingly with us in the past, and although we have been unprofitable servants, yet Thou hast showered Thy blessings upon us. We beseech Thee to give us grateful hearts, and a full determination to serve Thee better, and do Thou send us forth in the New Year with Thy blessing.

Lord, our times are in Thy hands, we know not what may be before us ; we pray Thee to give us prosperity and happiness if it be Thy good pleasure to bestow them, but if not, may we remember that it is better to walk with Thee in the darkness than alone in the light. May we recognise Thy Fatherly hand at all times, and go on our way rejoicing, knowing that nothing can separate us from Thy love in Christ Jesus our Lord. Lord, increase our faith, preserve us from the mistakes and failures of previous years ; be Thou our Guide and Counsellor throughout our lives.

We humbly pray Thee to keep our home ; may unkind thoughts and unloving words be put away from us ; spare all our loved ones from sickness and pain if it be Thy Will, and may each year as it passes find us less absorbed in the things of this world and more ready for the world to come. Hear us, O Heavenly Father, in these our prayers for our Saviour's sake. Amen.

*Our Father, etc.*

May the blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and for evermore. Amen.

## Good Friday.

O Most Holy and Blessed Saviour, Who didst suffer on the Cross for our redemption, enable us to realise something of the love which brought Thee to this world, something of the pain and torture which Thou didst undergo for us, that our hearts may be drawn to Thee in adoration and love. O Saviour of the world, Who by Thy precious Blood hast redeemed us, draw us nearer to Thee, enable us to love Thee more, and never suffer us by sin or carelessness to bring a reproach upon Thy Name.

Lord, we know that Thou didst come to redeem all men: we beseech Thee to grant Thy blessing upon all Thy servants who have gone forth, in obedience to Thy command, to make disciples of all the nations. Grant them such success that Thy Word may never be preached in vain, and hasten the time, O Lord, if it be Thy Will, when all men shall have been drawn unto Thee.

And now, Lord, we pray Thee to look down upon us individually: may the thought of Thy amazing love lead us to examine ourselves more closely, to realise more the sinfulness of sin, and lead us to love Thee above all others.

Hear us, O Lord, we beseech Thee. Amen.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all now and for evermore. Amen.

## Easter Sunday.

O Saviour of the world, Who didst suffer for our redemption, and rise again, bursting the bonds of death, giving us thereby the assurance that we shall rise again to immortal life, fill our hearts with gratitude this day for that blessed hope which we have beyond the grave.

O, Most Holy and Blessed Saviour, we give Thee humble and hearty thanks that Thou hast taken away the sting of death and the fear of the grave, and that we have Thy gracious promise that where Thou art, there shall we be with Thee.

With all Thy Church upon earth, we bless and praise Thy glorious Name for all Thy goodness and loving-kindness to us and to all men: we bless Thee for our creation, preservation and redemption, and we beseech Thee to give us the victory over all sin. Grant, Lord, that the time may soon come, when the kingdoms of this world shall become the kingdoms of our Lord, when all evil shall be done away, and Thou shalt reign over all. Bless us as a family, may each of us, and all who are dear to us, go on our way rejoicing in Thy great love, and pressing forward with fresh earnestness to the mark of our high calling in Christ Jesus.

Hear us, O Heavenly Father, for our Saviour's sake.  
Amen.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with us all now and for evermore. Amen.

### Whitsunday.

O Lord, the King of Glory, Who in Thy great love didst send our Lord Jesus Christ into the world, that by His precious death He might redeem the world from sin, we bless Thee that Thou didst also send Thy Holy Spirit, to guide us into all truth and to be our Comforter. We confess our many sins, and come to Thee, O God, for pardon. Hear us and help us, and pour out Thy Spirit upon all flesh that Thy way may be known upon earth.

O Holy Spirit, we pray Thee to be with us on this Thy day, and so influence the heart of each one of us, that we may worship Thee in spirit and in truth, and enable us to understand more of Thy Holy Word.

We thank Thee that through Thy guidance, we are enabled to realise something of the love of Christ; and we pray that by Thine influence the spirit of love and charity may be increased among men.

We pray Thee to be with all Thy ministering servants to teach them, and guide them, that they may prepare the way for the coming of our Lord.

. . . . .  
Be with all our loved ones, be Thou their Guide and Comforter, that finally we and they may stand before our Father, justified in His sight through faith in our Lord Jesus Christ. Amen.

*Our Father, etc.*

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all now and for evermore. Amen.

### For a Birth in the Family.

Our heavenly Father, we come this morning in deep gratitude to Thee for all Thy loving-kindness to us ; we thank Thee for the little child whom Thou hast committed to our care, and we humbly and heartily thank Thee for sparing the mother ; may it please Thee soon to raise her up again and give her joy and peace.

Help us to cherish the little one, and may we always remember that Thou hast given (him) to us as a sacred trust, to be trained for Thy service ; may it please Thee to preserve (him), and grant that (he) may grow up in health and strength, and become a true follower of Christ.

Lord, cleanse us from all our sins : watch over and defend us all this day, and may we go on our way rejoicing in Thy great love, and endeavouring in all things to please Thee.

Bless our loved ones, be Thou very gracious to them, and keep them in all their ways. These and all other mercies we beg in the Name of our Lord Jesus Christ. Amen.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil : for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

May the blessing of GOD ALMIGHTY, the Father, Son, and Holy Ghost, be with us all now and for evermore. Amen.

### On a Death in the Family.

O Loving Father, we come to Thee in our grief and sorrow, beseeching Thee to comfort and sustain us. It hath pleased Thee to take our loved one unto Thyself: in Thine Almighty and loving arms we leave (him). We know that Thou dost not willingly afflict; we pray Thee to give us light that we may recognise Thy Fatherly Hand in all Thy dealings with us, and bow in humble submission, saying from our hearts, Father, not our will but Thine be done. We know, O Father, that our parting is but for a season, and we pray Thee to send Thy Holy Spirit to be our Guide and Comforter, that we may look forward to a joyful reunion when our own course is run.

Lord, we know not when that time may come, but may the parting from our loved one remind us how near it may be, and lead us to prepare more earnestly for that great day when we shall all stand before Thee to render an account of our doings.

Be with us and comfort us, O our God, we pray Thee, for the sake of Jesus Christ, our blessed and only Redeemer. Amen.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all now and for evermore. Amen.



## Special Petitions to be used in the Prayers for the Day.

*For a Member of the Family who is about to be married.*

Lord, we pray Thee to be with our loved ones who are about to be united in the bonds of matrimony. Into Thy Hands we commend them, beseeching Thee to prosper and bless them. May they realise the great responsibilities they are undertaking, and ever strive to promote the happiness of each other. May no selfishness or misunderstanding mar the happiness of their lives, but may the love which binds them together now increase as the years roll on. May the Lord bless them and keep them, and be gracious unto them, and give them peace.

*For one going from Home for a long time.*

Lord, one of our family is about to leave us. To Thy gracious care and protection we commend (him) : although (he) will be far from us, may (he) be very near to Thee : guide (him) we pray Thee, in all (his) difficulties and temptations ; prosper (him) in all (his) ways, and bring (him) back to us, we beseech Thee, in health, that we may all be happily united once more.

*For a Sick Member of the Family.*

O loving Saviour, in our anxiety we come to Thee, beseeching Thee to be gracious unto our loved one who is now laid on a bed of sickness : be Thou very near to (him), O Lord, in (his) hours of weariness and pain ; may (he) rest in Thee and find peace. To Thy loving care we commit (him), praying Thee to raise (him) up again if it be Thy Will, that we may rejoice and bless Thy Holy Name.





# INDEX

	PAGE		PAGE
Genesis—		Psalms ( <i>continued</i> )—	
i. 26-31 . . . . .	132	xxii. 17-19 . . . . .	17
Exodus—		xci. 1-6 . . . . .	260
xxxiv. 4-9 . . . . .	137	11-16 . . . . .	260
Leviticus—		xcvi. 9-13 . . . . .	17
xix. 15-18 . . . . .	270	ciii. 1-4 . . . . .	121
Deuteronomy—		8-11 . . . . .	121
x. 12-19 . . . . .	135	cxlv. 1-9 . . . . .	19
xxx. 11-16 . . . . .	136	Proverbs—	
Ruth—		iii. 1-6 . . . . .	48
i. 14-20 . . . . .	275	xii. 22-26 . . . . .	272
1 Kings—		xiv. 29-34 . . . . .	274
xix. 11-14 . . . . .	45	xv. 13-18 . . . . .	52
2 Kings—		xvi. 24-32 . . . . .	263
v. 9-14 . . . . .	49	xxx. 5-9 . . . . .	67
1 Chronicles—		Ecclesiastes—	
xxix. 9-16 . . . . .	57	v. 1-7 . . . . .	268
Job—		xi. 9-10 . . . . .	59
v. 17-21 . . . . .	273	xii. 1-8 . . . . .	59
xi. 7-15 . . . . .	47	Isaiah—	
xix. 21-27 . . . . .	14	ii. 2-4 . . . . .	20
xxviii. 12-15, 20, 22,		v. 1-7 . . . . .	86
23, 28 . . . . .	124	ix. 2-7 . . . . .	15
Psalms—		xi. 1-9 . . . . .	12
viii. 1-9 . . . . .	119	xii. 1-6 . . . . .	21
xvi. 7-11 . . . . .	99	xxvi. 1-10 . . . . .	132
xxiii. . . . .	23	xxxv. 1-10 . . . . .	18
xxiv. 3-10 . . . . .	100	xl. 1-8 . . . . .	267
xxx. . . . .	123	12-18 . . . . .	262
xxxii. 1-7 . . . . .	265	27-31 . . . . .	138
xxxiv. 1-8 . . . . .	23	xlii. 1-7 . . . . .	15
9-19 . . . . .	126	li. 4-6 . . . . .	276
xxxvii. 3-11 . . . . .	266	liii. 1-6 . . . . .	97
xlvi. 1-11 . . . . .	62	7-12 . . . . .	98
l. 7-15 . . . . .	80	lv. 1-5 . . . . .	9
li. 1-5 . . . . .	79	6-11 . . . . .	22
9-10 . . . . .	79	lvii. 15-21 . . . . .	50
15-17 . . . . .	79	lviii. 1-9 . . . . .	68
lxxii. 11-14 . . . . .	17	9-14 . . . . .	71

	PAGE		PAGE
Jeremiah—		Matthew ( <i>continued</i> )—	
x. 6-11 . . . . .	275	ix. 9-13 . . . . .	8
xvii. 5-10 . . . . .	53	27-34 . . . . .	174
Lamentations—		35-38 . . . . .	177
iii. 25-33 . . . . .	54	x. 1 . . . . .	177
Ezekiel —		5-15 . . . . .	178
xviii. 25-32 . . . . .	53	16-23 . . . . .	178
Daniel—		24-33 . . . . .	179
iv. 34-37 . . . . .	55	34-42 . . . . .	180
vi. 16-23 . . . . .	61	xi. 20-24 . . . . .	200
Hosea—		25-30 . . . . .	180
vi. 1-6 . . . . .	69	xii. 1-8 . . . . .	165
xiv. 1-9 . . . . .	44	9-16 . . . . .	165
Joel—		22-30 . . . . .	173
ii. 23-32 . . . . .	134	38-45 . . . . .	181
Micah—		xiii. 31-35 . . . . .	48
iv. 1-5 . . . . .	66	36-43 . . . . .	124
v. 2-4 . . . . .	16	44-52 . . . . .	54
vi. 1-8 . . . . .	77	xiv. 1-12 . . . . .	182
Haggai—		22-33 . . . . .	183
i. 2-10 . . . . .	271	xv. 1-9 . . . . .	187
Zechariah—		10-20 . . . . .	190
ix. 9-10 . . . . .	95	21-28 . . . . .	193
Malachi—		xvi. 13-20 . . . . .	194
i. 6-8 and 13-14 . . . . .	82	21-27 . . . . .	195
iii. 1-6 . . . . .	14	xvii. 1-13 . . . . .	196
7-12 . . . . .	22	14-20 . . . . .	197
13-18 . . . . .	64	xviii. 1-7 . . . . .	197
iv. 1-6 . . . . .	19	8-14 . . . . .	198
		15-20 . . . . .	198
Matthew—		21-35 . . . . .	199
ii. 1-12 . . . . .	142	xix. 16-22 . . . . .	218
13-23 . . . . .	143	23-30 . . . . .	219
iii. 1-12 . . . . .	145	xx. 1-16 . . . . .	76
13-17 . . . . .	146	20-28 . . . . .	223
iv. 1-11 . . . . .	146	xxi. 1-11 . . . . .	227
v. 1-9 . . . . .	2	12-17 . . . . .	228
10-16 . . . . .	2	23-32 . . . . .	228
17-20 . . . . .	3	33-46 . . . . .	229
43-48 . . . . .	3	xxii. 1-14 . . . . .	78
vi. 1-8 . . . . .	4	15-22 . . . . .	230
9-18 . . . . .	70	23-33 . . . . .	231
19-24 . . . . .	5	34-46 . . . . .	231
25-34 . . . . .	5	xxiii. 1-12 . . . . .	232
vii. 1-6 . . . . .	6	23-24 . . . . .	233
7-12 . . . . .	6	29-38 . . . . .	233
13-21 . . . . .	7	xxiv. 1-14 . . . . .	234
viii. 14-22 . . . . .	159	23-27 . . . . .	235
		32-42 . . . . .	90

	PAGE
Matthew ( <i>continued</i> )—	
xxiv. 43-51 . . . . .	91
xxv. 1-13 . . . . .	92
14-30 . . . . .	72
31-40 . . . . .	73
xxvi. 26-32 . . . . .	238
36-46 . . . . .	239
47-56 . . . . .	240
57-67 . . . . .	241
xxvii. 3-10 . . . . .	243
11-23 . . . . .	245
45-56 . . . . .	250
62-66 . . . . .	252
xxviii. 1-10 . . . . .	99
11-15 . . . . .	254
16-20 . . . . .	100
Mark—	
i. 35-45 . . . . .	160
iv. 35-41 . . . . .	175
vii. 31-37 . . . . .	193
viii. 11-21 . . . . .	194
xii. 28-34 . . . . .	88
xiii. 9-13 . . . . .	89
28-37 . . . . .	133
St. Luke—	
i. 26-33 . . . . .	140
ii. 6-7 . . . . .	140
8-20 . . . . .	140
21-32 . . . . .	141
40-52 . . . . .	144
iv. 16-22 . . . . .	157
23-30 . . . . .	157
31-37 . . . . .	158
v. 1-11 . . . . .	158
17-26 . . . . .	161
29-39 . . . . .	176
vi. 12-19 . . . . .	166
20-26 . . . . .	166
27-38 . . . . .	167
39-45 . . . . .	168
vii. 1-10 . . . . .	169
11-17 . . . . .	170
18-23 . . . . .	171
24-35 . . . . .	172
36-50 . . . . .	170
viii. 1-8 . . . . .	173

	PAGE
St. Luke ( <i>continued</i> )—	
viii. 16-21 . . . . .	168
40-42 . . . . .	175
49-56 . . . . .	175
43-48 . . . . .	176
ix. 10-17 . . . . .	182
18-26 . . . . .	188
49-56 . . . . .	211
x. 1-12 . . . . .	210
17-24 . . . . .	213
25-37 . . . . .	70
38-42 . . . . .	215
xi. 1-13 . . . . .	206
37-44 . . . . .	188
45-54 . . . . .	189
xii. 1-9 . . . . .	190
13-21 . . . . .	191
22-34 . . . . .	192
35-40 . . . . .	93
41-48 . . . . .	93
xiii. 10-17 . . . . .	212
22-30 . . . . .	212
31-35 . . . . .	80
xiv. 7-11 . . . . .	271
15-24 . . . . .	274
xv. 1-7 . . . . .	8
11-24 . . . . .	262
xvi. 19-31 . . . . .	272
xvii. 1-4 . . . . .	94
5-10 . . . . .	94
11-19 . . . . .	211
20-30 . . . . .	214
xviii. 1-8 . . . . .	216
9-17 . . . . .	217
31-43 . . . . .	218
xix. 1-10 . . . . .	224
11-28 . . . . .	225
xxi. 1-9 . . . . .	92
xxii. 1-13 . . . . .	235
54-62 . . . . .	242
63-71 . . . . .	243
xxiii. 1-7 . . . . .	244
8-16 . . . . .	244
26-38 . . . . .	248
39-43 . . . . .	249
55-56 . . . . .	252
xxiv. 1-12 . . . . .	252
13-35 . . . . .	254
36-43 . . . . .	256

	PAGE		PAGE
St. Luke ( <i>continued</i> )—		St. John ( <i>continued</i> )—	
xxiv. 44-53 . . . . .	259	xii. 23-32 . . . . .	74
St. John—		34-43 . . . . .	75
i. 1-12 . . . . .	1	44-50 . . . . .	76
14-18 . . . . .	1	xiii. 1-11 . . . . .	236
19-28 . . . . .	147	12-20 . . . . .	237
29-34 . . . . .	148	21-30 . . . . .	237
35-42 . . . . .	148	31-38 . . . . .	238
43-51 . . . . .	149	xiv. 1-11 . . . . .	81
ii. 1-12 . . . . .	150	12-18 . . . . .	82
13-25 . . . . .	150	19-24 . . . . .	83
iii. 1-15 . . . . .	151	25-31 . . . . .	83
16-21 . . . . .	13	xv. 1-8 . . . . .	84
22-30 . . . . .	152	9-16 . . . . .	84
iv. 1-14 . . . . .	153	17-27 . . . . .	85
15-26 . . . . .	154	xvi. 1-7 . . . . .	86
27-38 . . . . .	155	8-15 . . . . .	87
39-45 . . . . .	155	16-24 . . . . .	88
46-54 . . . . .	156	25-33 . . . . .	95
v. 1-9 . . . . .	162	xvii. 1-8 . . . . .	96
9-18 . . . . .	162	9-17 . . . . .	97
19-29 . . . . .	163	18-26 . . . . .	90
30-38 . . . . .	164	xviii. 12-24 . . . . .	240
39-47 . . . . .	164	33-40 . . . . .	246
vi. 22-35 . . . . .	184	xix. 1-16 . . . . .	247
41-51 . . . . .	185	23-27 . . . . .	249
52-59 . . . . .	186	31-37 . . . . .	251
60-71 . . . . .	186	38-42 . . . . .	251
vii. 1 . . . . .	186	xx. 11-18 . . . . .	253
2-13 . . . . .	200	24-31 . . . . .	256
14-24 . . . . .	201	xxi. 1-14 . . . . .	257
25-31 . . . . .	202	15-24 . . . . .	258
37-52 . . . . .	202	Acts—	
viii. 12-20 . . . . .	203	i. 1-11 . . . . .	101
21-30 . . . . .	204	ii. 29-36 . . . . .	102
31-42 . . . . .	205	iii. 1-10 . . . . .	102
51-59 . . . . .	206	11-16 . . . . .	103
ix. 1-12 . . . . .	207	iv. 1-12 . . . . .	104
13-25 . . . . .	208	13-22 . . . . .	105
26-41 . . . . .	209	23-31 . . . . .	105
x. 22-30 . . . . .	215	v. 17-32 . . . . .	106
31-42 . . . . .	216	viii. 25-35 . . . . .	107
xi. 1-16 . . . . .	220	ix. 1-9 . . . . .	108
17-27 . . . . .	221	10-19 . . . . .	109
28-36 . . . . .	221	19-31 . . . . .	110
37-46 . . . . .	222	x. 9-23 . . . . .	111
47-57 . . . . .	223	23-33 . . . . .	12
xii. 1-11 . . . . .	226	34-43 . . . . .	112

	PAGE		PAGE
Acts ( <i>continued</i> )—		Philippians—	
xvii. 22-31 . . . . .	35	ii. 1-11 . . . . .	51
xx. 28-35 . . . . .	134	iii. 1-11 . . . . .	52
Romans—		iv. 4-9 . . . . .	269
ii. 1-11 . . . . .	24	Colossians—	
v. 1-11 . . . . .	25	i. 9-18 . . . . .	45
12-17 . . . . .	26	iii. 12-17 . . . . .	55
18-21 . . . . .	26	1 Thessalonians—	
vi. 1-11 . . . . .	27	iv. 9-18 . . . . .	20
vii. 15-25 . . . . .	50	v. 12-23 . . . . .	38
viii. 1-11 . . . . .	27	1 Timothy—	
12-17 . . . . .	28	ii. 1-8 . . . . .	136
31-39 . . . . .	29	iv. 6-10 . . . . .	56
ix. 1-8 . . . . .	130	vi. 3-10 . . . . .	57
x. 1-13 . . . . .	29	11-19 . . . . .	60
xi. 13-24 . . . . .	30	2 Timothy—	
25-36 . . . . .	31	ii. 4-13 . . . . .	58
xii. 3-9 . . . . .	32	iv. 1-8 . . . . .	38
10-21 . . . . .	32	Hebrews—	
xiii. 1-7 . . . . .	46	i. 1-8 . . . . .	116
8-14 . . . . .	33	iv. 8-16 . . . . .	131
xiv. 1-12 . . . . .	34	ix. 23-28 . . . . .	117
13-23 . . . . .	35	xi. 1-6 . . . . .	267
1 Corinthians—		xii. 1-10 . . . . .	264
i. 18-25 . . . . .	66	James—	
iii. 16-23 . . . . .	268	i. 2-11 . . . . .	39
ix. 19-27 . . . . .	125	19-27 . . . . .	40
xiii. . . . .	37	ii. 1-9 . . . . .	40
xv. 1-11 . . . . .	126	14-26 . . . . .	41
12-19 . . . . .	127	iii. 1-10 . . . . .	47
20-28 . . . . .	128	iv. 11-17 . . . . .	265
35-49 . . . . .	128	v. 7-12 . . . . .	42
50-58 . . . . .	129	13-20 . . . . .	42
2 Corinthians—		1 Peter—	
iv. 7-18 . . . . .	122	i. 13-19 . . . . .	43
v. 1-10 . . . . .	36	ii. 11-17 . . . . .	130
vi. 14-18 . . . . .	137	iii. 13-22 . . . . .	113
vii. 1 . . . . .	137	iv. 1-6 . . . . .	114
ix. 6-11 . . . . .	121	7-11 . . . . .	119
xii. 6-10 . . . . .	65	v. 5-11 . . . . .	43
Galatians—		2 Peter—	
v. 13-26 . . . . .	67	iii. 8-13 . . . . .	115
vi. 1-10 . . . . .	64	14-18 . . . . .	115
Ephesians—		1 John—	
iii. 14-21 . . . . .	63	ii. 1-6 . . . . .	9
iv. 1-13 . . . . .	120	7-11 . . . . .	10
25-32 . . . . .	270	15-17 . . . . .	10
vi. 10-18 . . . . .	62	iii. 13-18 . . . . .	10

	PAGE		PAGE
I John ( <i>continued</i> )—		Revelation ( <i>continued</i> )—	
iv. 7-14 . . . . .	11	xxi. 1-7 . . . . .	117
15-21 . . . . .	11	9-12 . . . . .	118
v. 1-5 . . . . .	12	21-27 . . . . .	118
Revelation—		xxii. 1-7 . . . . .	259
i. 4-8 . . . . .	261	10-17 . . . . .	138

THE END

Printed by BALLANTYNE, HANSON & Co.  
Edinburgh & London









